THE CHURCHMAN.

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For the Churchman.

Sunday Evening Musings.

No. 2.—The Witnesses.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us."—*Second Evening Lesson for Seventh Sunday after Trinity.*

The Temple's high solemnities are o'er,
Its sacred walls I view no more,—
Its white-robed Priest at Altar bow'd,
Its simple Cross—the bending crowd
Have faded from the sight away,
With each pure scene its courts revealed to day.

No longer now, the full voiced choir I hear,
Nor Anthems fall upon the ear,—
No more the Organ's thrilling song
Swelleth the vaulted dome along,
Nor voice of prayer comes pleading by,
Nor plaintive tones of chanted litany.

Hushed every note within the holy fane,
Where night and awe together reign—
Where undisturbed by sounding praise,
Silence her breathless worship pays,
Unchecked, save when the belfry bell
Doth each long hour of its lone vigil tell.

E'en now it speaks that sweet unearthly chime,
Like murmur from some spirit clime;
And as more soft it steals along,
Methinks I hear amid its song,
The notes of that mysterious lay
Which voice of holy Church hath sung to-day.

"We, seeing what a cloud of Witnesses
To view our deeds, around us press—
O, let us, fired with thy holy pride,
Lay every weight and sin aside—
And, while our pathway home we run,
Look we to Jesus till the race is done."

A Cloud of Witnesses! and can it be
Such holy eyes are bent on me?
And have they all my journeyings seen,
Around me in my wanderings been?
Have known, how oft by sin beguiled
My soul put on the robes which guilt defiled?

Have marked how oft, in spite of solemn vow,
And Cross once signed upon my brow,
My soul her covenant hath broken—
Hath madly scorned Faith's holy token—
Herself again in stains hath dyed,
Which once Baptismal waters purified?

The Witnesses! yea, oft my soul hath felt
That they were near me, as I knelt
Pleading forgiveness for the sin
That deed or thought had pleasured in—
Felt, trembled as I seemed to hear
Those Witnesses on flut'ring pinions near.

O Jesus! I believe, and bless the love
That gives a brother from above,
Unseen to journey by my side—
My steps from lurking snares to guide—
To joy with me—with me to weep,
And ceaseless vigil round my path to keep.

O send upon me from Thy dwelling place
The rich abundance of Thy grace;
That mindful of the holy eyes
Which gaze upon me from the skies,
I so may guard mine every way,
That o'er their brows may smiles approving play.

That he, the Guardian whom Thy love hath given,
Be not by sin far from me driven—
But glowing with angelic pride
May ever near my steps abide,
Till from these changing scenes below
He lead me up where joys unceasing flow.

July, 1844. H. M. D.

From the Church.

Extracts from Bishop Strachan's Charge.

Delivered to the Clergy of the Diocese of Toronto, at the Triennial Visitation, held in the Cathedral Church of St. James, Toronto, on the 6th June, 1844, *by the Honorable and Right Reverend* John Strachan, D.D, *Lord Bishop of Toronto.*

The Church.—But we are, perhaps, dwelling too long on exterior or secondary helps, which, though useful in their place, are lifeless without the animation of the Spirit. The work of making this Diocese the garden of the Lord, and its people the subjects of His kingdom, must, under God, depend, my brethren, chiefly upon us His authorized and lawful ministers.

Now one of our first steps should be, to make our people fully acquainted with the great privileges which they enjoy from having been admitted members of that Holy Catholic and Apostolic Church of which our Saviour is the Head, and in which we daily profess our belief. Privileges necessary to salvation, can only be obtained by our incorporation through holy baptism with the Church of the living God,—the pillar and ground of the truth,—the great channel of divine grace,—and to which all the promises of the Gospel are addressed. Yet how seldom do we speak to our people of the true nature and character of the Church for which our Saviour died! How seldom are they made aware that the Christian life is a corporate life,—that it is because they are members of a mystical Society, the Church, that they acquire an interest in the Saviour! For although personal religion and divine grace are by many considered acts immediate and direct between God and the soul of each believer,—and in one sense they may be so held,—yet the doctrine of the Scripture, as it has been believed in all ages by the purest Christians, is, that God has appointed, under Christ, only one great channel, the Church, through which His grace may with full assurance be expected to flow. Nor does this scriptural view, as some have erroneously argued, exclude us from private and personal communication with God. Such a communication, on the contrary, it encourages and strengthens, and shows it to be perfectly consistent with our love and veneration for his Church, or kingdom. For he who is most given to private prayer, and private thanksgiving, and private confession of his sins, and private recourse to the Word of God, will be found most attached to the services of the Church, and to all the comfort, direction, strength and piety which may be procured through the instrumentality of her prayers and ministrations.

Before the Reformation, the Church of England formed a portion of the Romish Church, which at that time embraced the whole of Europe. During the lapse of ages, it had fallen into many errors both of doctrine and practice. The holy Scriptures were unknown to the people, and no longer made the rule of Faith; nor were the Sacraments dispensed according to their original institution. Many practices were introduced of an impure and superstitious nature, and others, calculated to dishonor God, were zealously encouraged. In this state of things, the lawful ministers of the Church in England protested against such errors and corruptions as had crept into the Church; and as the Pope and his adherents, claiming infallibility, refused any amendment, they protested against his authority. Hence the Church of England acquired the title of the Protestant Church, or rather perhaps, having respect to the Reformation in progress at the same time on the continent of Europe, a branch of the Protestant Church. When our Bishops and Presbyters, aided by the civil authorities, began the Reformation of the Church, they regarded her as a Divine Institution, established in all her integrity by our Lord and his Apostles, and unchangeable in all her essential features by human authority. What was superfluous and corrupt, they cleared away; what was wanting they supplied, and restored to the purity and simplicity of the apostolic age. They did not, like the Reformers on the Continent, dispense with that Church Government which had prevailed from the beginning, nor did they admit of man's devices; but, guided by the lights of the three first centuries, they restored the faith, and worship, and regimen of apostolic times, and collecting whatever was valuable in the ancient Creeds and Liturgies, they embodied their labors in the scriptural doctrines and offices of devotion set forth in our Book of Common Prayer, the most valuable and almost the only permanent monument of the Reformation in Protestant Christendom. "We," says Bishop Hall, "who are in communion with the Church of England, do make up one body with the holy Patriarchs, Prophets, Apostles, Martyrs, Confessors, and faithful Christians of all ages and times: we succeed in their Faith, we glory in their succession, we triumph in this glory."

If such be the Church of England, is it not of the greatest importance that our people should be made well acquainted with her true nature and character, and made deeply sensible of the inestimable benefits they possess above all other denominations in being her members through Baptism? They are surrounded by a multitude of associations all professing themselves Churches, and claiming to be more pure, more scriptural and holy than the rest, and refusing communion one with the other. And shall any clergyman be deemed to discharge his duty zealously and conscientiously, who neglects to instruct his parishioners that such associations, all of them of recent origin—some even within our own memory, and none of them pretending to any regular descent or succession from apostolic times—are not branches of that Church of Christ to which the promises pertain? It appears to me, then, to be our imperative duty to arm our people, by instructing them in the true nature, privileges, and character of our Church, against the contagion around them, and to convince them that, in belonging to her, they belong to the Church for which Christ died, and through which are tendered grace and salvation to a ruined world.

The Church not an offset from the Church of Rome.—Before leaving this subject, permit me to remind you that the Church of England is not an offset from the Church of Rome in the sixteenth century, as many of her enemies assert; for she never separated from that Church, but was originally an independent branch of the Catholic Church, founded not by Missionaries from Rome, but by the Apostles or their immediate Successors, and thus she continued till the eleventh century, when the Church of Rome assumed an ascendancy over her, but which was never fully recognized, nor was it effected, till after a long and arduous struggle,—a struggle which was renewed from time to time, and on the first favorable opportunity, which happened in the sixteenth century, her independency was regained. The great ignorance which prevails on this subject, even among educated people, is truly surprising. They speak of the Protestant Church of England as if it were a distinct body from the Church which subsisted before Henry the Eighth, and as if, at the Reformation, the Protestant clergy *supplanted* the clergy of the Church of Rome. So far was this from being the case, that when the Reformation was established in England, all the clergy conformed to the new order of things, with the exception of eighty out of ten or twelve thousand, and therefore the Church in England, as composed of the clergy and laity in the reign of Queen Elizabeth, consisted of the very same body of persons which formed it in the reign of her father. The real fact of the matter is this:—out of the eighteen centuries during which the Church of England has existed, she continued about four hundred and fifty years under the usurped dominion of the Church of Rome, and for thirteen hundred and fifty years she has been an independent branch of the Church Catholic. So great is the absurdity and palpable ignorance of historical facts evinced by those who represent the Church of England as a branch separated from the Roman communion! Our Reformers merely brought back the Church of England to the same state of purity and liberty which it enjoyed previous to the temporary imposition of the Papal yoke. They put forth no new doctrines, but merely divested the old ones of the corruptions which had been fastened upon them during the dark ages. In all essential points,—in the Sacraments, in the unbroken succession of Ministers,—the Church of England is at this day the same that it was in primitive times.

The Public Service.—In the Book of Common Prayer our Church has made abundant provision for public worship, as it respects Prayer, the reading of the Scriptures, and the due administration of the Sacraments. These different portions, if devoutly used, cannot fail to give a direct and lively expression to those religious feelings which bind man to his Creator, and to things invisible and eternal. The prayers of the Church place her children in holy communication with God; a position in which the good of all ages have enjoyed ineffable delight. To pray to God is the highest privilege of our nature, and confers upon it an elevation which surpasseth all wicked, heathen, or infidel conception. To think that we are at all times permitted to approach the Throne of Grace, which is ever open to our supplications,—to feel assured that a blessing is provided for all those who avail themselves of this privilege in a becoming spirit, is surely the truest honor by which man can be distinguished. Then to hold communion with God our Saviour, and to pour out, in the assurance of faith, our requests at the footstool of His supreme majesty, is well calculated to rouse, strengthen, and encourage us amidst all the perplexities and feebleness of our frail and suffering nature. But it is not as an insulated being or individual, that a Christian is made a recipient of the blessings of Christ's kingdom, but as a member of that Church for which He died. With us, and with all the members of that Church, He is united by the dearest and most indissoluble ties, and therefore ought we all to unite our prayers together in the public assemblies.

2. The reading of the Scriptures is another act of Christian worship which is amply provided for by the Church. God, by his Word, holds intercourse with his creatures, and continues from age to age to instruct us respecting the ways of his providence and moral government, and on those sentiments and conduct to which he gives his approbation. The Scriptures reveal to us the mind of God, and it is with the view of learning this more intimately that the devout take the sacred volume so frequently into their hands; and although they may have meditated upon it a thousand times, yet they know that the treasures which it contains are inexhaustible, and that the Holy Spirit may vouchsafe them new light and grace at every fresh perusal or hearing. With great reason, then, does the Church place high importance on hearing and reading the Holy Scriptures in her congregations. It is God himself preaching to his people. It is God's own voice that we hear. The Church provides that the greater part of the Old Testament be read in her services every year, the New Testament three times besides the Gospels and Epistles, and the Psalms once every month. In no other Church are the Scriptures read in the same proportion, and no person can attend our public worship for one single year without becoming in some measure acquainted with the whole book of Revelation.

3. Our Church teaches that the Sacraments are generally necessary to salvation, and hence it seems difficult to speak of their efficacy and importance in too high terms. If, indeed, attempts are made so to value them as to exclude the other means of grace, or to encourage the belief that their efficacy depends not on the internal qualifications of the recipient, then ought such views to be condemned. We have great need of all the means and channels of grace which God, in his mercy, has granted; and however high and holy we consider the Sacraments to be, it is not right to think the less of prayer and praise, the reading of the Scriptures, and the preaching of the Word. Each stands in its proper place, when all things are conducted decently and in order. The Sacraments, according to the 25th Article, "be not only badges of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and of God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in him." From this it would appear that the two Sacraments are held by our Church, as they have ever been by the Church Catholic, to be the principal means of grace; the former for beginning, or rather for bringing to the birth the life in the soul—the other for nourishing and supporting that life.

Baptism, or the washing with water, is the symbol of internal purity, and to be administered only once, at the commencement of life. It is an ordinance of Christ of great interest and beauty, and cannot be witnessed without the most beneficial effects to persons in all stages of life: therefore it ought, as the Church directs, to be administered in the presence of the congregation. There it is presented in its high and holy meaning, as connected with beings born into a world in which sin abounds, but who are yet required to keep clean hands and pure hearts in the sight of God. None have ever witnessed Infant Baptism, as it ought to be witnessed, and applied to their own feelings and hopes the introduction of the infant soul into the covenant of reconciliation, who have not partaken, in some measure, of the pure and lofty thoughts which are awakened by reflection on the multitudes of those meek and humble spirits of whom is the kingdom of heaven.

Baptism is the sign not only of our Christian profession but also of our regeneration or new birth; whereby the faithful are grafted into the Church, and its privileges of adoption and forgiveness visibly sealed to them. The dedication to the Father, and the Son, and the Holy Ghost, by the mystical washing of water, is alone of the essence of the Sacrament. "The opinion" (says the Bishop of London, in his admirable Charge) "which denies baptismal regeneration, might possibly, though not without great difficulty, be reconciled to the language of the 27th Article; but by no stretch of ingenuity can it be brought to agree with the plain and unqualified language of the office of Baptism itself: a question may very properly be raised as to the sense in which the term regeneration was used in the early Church and by our own Reformers; but that regeneration actually does take place in baptism, is most undoubtedly the doctrine of the English Church; and I do not understand how any clergyman who uses the office of Baptism, which by a solemn promise he has bound himself to do without alteration or mutilation, can deny that in some sense baptism is the laver of regeneration."

We are taught in the Catechism, that by Baptism we are not merely admonished and encouraged to become, but are actually made members of Christ, children of God, and inheritors of the kingdom of heaven. It does not say that we *shall* become new creatures, but declares that we *are* regenerate. We are not advised to seek admission into the society of the Church, but we are declared to be grafted into his body the Church. Nor are we told of everlasting life as something future, but we are already described as heirs of it. The cleansing of conscience, the forgiveness of sins, restoration to the favor of God and union with his nature, are declared in the Bible to be effected by Baptism.

The late pious and excellent Mr. Simeon, of Cambridge, was far from being deemed a High Churchman, and yet he frankly sustains the true interpretation of the baptismal office. "If we appeal," says he, "to the Holy Scriptures, they certainly do in a very remarkable degree accord with the expressions used in our Liturgy. St. Paul says (*Gal.* iii. 27,) 'As many of you as have been baptized into Christ have put on Christ.' Here we see the meaning of the expression 'baptized into Christ.' It includes all that had been initiated into the Christian Religion by the rite of Baptism, and of these universally does the Apostle say, they have put on Christ." Is it not, then, remarkable that the doctrine of baptismal regeneration should be regarded as obnoxious to all classes of Dissenters, while at the same time it is laid down in the strongest terms in all their acknowledged Standards or Professions of Faith? But it is manifest that modern Dissenters know nothing of these Standards, and their present teachers disregard them, following in Scripture their own private judgment, or the popular current of the day, without the slightest deference to Church authority. Hence the sad departure from the Faith of the Reformers and primitive Church, which characterizes all the Protestant Dissenters in Europe and America in the present age.

4. The Sacrament of the Lord's Supper has ever been deemed the most august of the Christian ordinances, being the mystical union of Christians with each other, and with Christ the Head. It is the Sacrament of our redemption by Christ's death in which, according to the 28th Article, the bread which we break and the cup of blessing is a partaking of the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper. Thus we really, though spiritually, eat the flesh of Christ and drink His blood, and, as the fruit of this, we dwell in Christ and Christ in us. The Church has taken care to remove every thing superstitious and offensive by which this blessed ordinance has been deformed and corrupted by the Church of Rome; and while she rejects the corporeal presence, she gratefully and reverentially acknowledges the real spiritual presence of Christ in this Sacrament, but in a mystical manner and beyond our comprehension. It is, indeed, an awful mystery, and one which we cannot fathom; but founded on Holy Scripture, and taught by the Church from the beginning. In approaching it with holy fear and reverence, let us bear in mind the humble but comfortable advice of an eminent Father of the Church,—"Those mysteries which we cannot unfold, let us admire and then shut."

Our Church has not precisely determined how often the Sacrament of the Lord's Supper should be administered in our Parishes during the year. The Rubric at the end of the Communion Service enjoins, that every Parishioner shall communicate at the least three times a year, of which Easter is to be one. But, on this point, I quote the advice of the Bishop of London, in which I fully concur: "I would urge a more careful observance of the Ritual of the Church upon you, with a special reference to the more frequent celebration of the Holy Communion; the proper and distinguishing act of public worship. I am persuaded that much of the backwardness and unwillingness to commune, which the clergy have so much cause to lament, in country parishes, has arisen from the practice of having only quarterly Communions. The people are brought to consider the Lord's Supper, not only as the most solemn office of devotion, but as something so mysterious and awful, that the Church can venture to celebrate it only upon rare occasions, and they are naturally led to question their own fitness to receive it. A more frequent celebration of those holy mysteries would keep the duty of communicating more constantly before the eyes of the people: the disobedience and neglect which they practice once a quarter, they will be less likely to practice every month: and I believe that in few instances have the clergy multiplied the opportunities of parochial communion, without increasing the number of communicants." "I think that in every parish there ought to be at least monthly communion."

Churches in England.

The following is a summary of the Churches and Chapels in each diocese of England, which we find in the Banner.—*Gospel Messenger.*

PROVINCE OF CANTERBURY.

Bangor,	190	
Bath and Wells,	523	
Canterbury,	390	
Chichester,	314	
Ely,	545	
Exeter,	734	
Gloucester and Bristol,	479	
Hereford,	395	
Lichfield,	575	
Lincoln,	1175	
Llandaff,	271	
London,	779	
Norwich,	1041	
Oxford,	426	
Peterborough,	926	
Rochester,	112	
St. Asaph's,	152	
St. David's,	450	
Salisbury,	540	
Winchester,	570	
Worcester,	446	
		11,023

PROVINCE OF YORK.

Carlisle,	157	
Chester,	665	
Durham,	262	
Ripon,	339	
Sodor and Man,	31	
York,	603	
		2,057
Total,	13,080	

Diocese of Chester.

During the debate in the House of Lords on the subject of the Sees of St. Asaph and Bangor, the Bishop of Salisbury stated that the Diocese of Chester, since the act passed uniting the sees above named, had increased in population 400,000, and in ten years more would include 3,000,000 souls. When it is considered that the Diocese of Chester comprises but little more ground than some single counties of the State of New York, we may well be amazed at the advancing population of England. and the call there for means to advance the moral and religious training of the people. God grant that the people of our land may be aware, and in season, of the infinite consequence of providing for the teaching of a population now rapidly increasing, and if not more effectively taught than at present, boast as we may, must at no distant day become a population ripe for convulsion and woe. Call this croaking, if you will, but there are doubtless those now living who will see the truth of the remark which he who makes it will not probably witness.—*Ib.*

The Jews.

The total number of the Jews throughout the world is estimated at 3,163,700, and it is said that this number has not materially varied from the time of David downwards.—*Ib.*

Communications.

For the Churchman.

The Rubrics.

Mr. Editor,—I notice what your correspondent, J. W., says about the impropriety of omitting the Collect following the Epitome of the Commandments, but I cannot agree with him. He concedes that the Epitome *may be* omitted; but says the Rubric, "Let us pray," requires us to say the Collect. It is the first time I ever knew that Ministers were required to read the Rubrics in Divine Service!! However, J. W. is in a measure excusable, because of the errors of our American Prayer-book, which applies (¶) the sign of a Rubric so indiscriminately. The English Prayer-book (vastly more correct than ours in such matters) makes a distinction between Rubrics *proper*, Titles to Prayers, and things of the kind rubricated above. The English Book e. g. never says as we do, ¶*A General Thanksgiving;* but simply, *A General Thanksgiving.* And so universally. The phrase "Let us pray" never has the sign of a Rubric there.

It being, then, a mistake to suppose this phrase a Rubric, my argument would be that the Rubric, ¶*Then the Minister may say,* must govern *till* another rubric occurs; and of course that the Collect as well as Epitome can both be omitted, at the discretion of the Minister.

Usage sanctions this construction, and usage (*alias* tradition as some would say) must be our guide, where the text is doubtful and the construction of it disputed. W.

For the Churchman.

Missionary Collections.

Mr. Editor,—During the past year, repeated appeals have been made to the members of our Church throughout the country, in behalf of its missions; appeals which were at times of the most urgent character, and which led to the apprehension of some alarming crisis. The treasuries were empty; the treasuries were in debt; the strongest motives were addressed; and, according to our ability, we have, in many parts of the country, answered to these appeals. They came to us from the Committees at New-York; and, all along, we were not without an impression that a vigorous effort to place matters on a better footing might well begin in that metropolis; that the domestic missionaries really would not be suffered to lack bread, when, at the very doors of the Committee, there were so many congregations of such vast opulence. We did not expect from them that they should do our part, but we did expect that they would lead the way.

The last number of the Spirit of Missions contains the annual list of parochial contributions; and there is something so striking in the result, as to the city of New-York, that I am constrained to ask for information. It cannot be covetousness, and it can hardly be indifference, which has led to the state of things indicated by these statistics. But if there be some other cause, I would respectfully ask that the Church in these parts of the country may know it, since we must somewhat depend on the judgment of those who are near at hand, and who cannot well be misinformed.

The Churches in New York and Brooklyn, with their contributions, are as follows:—

All Saints, Domestic Missions, $127; Foreign 7.

The Rector, Mr. Haight, is a member of the Board, and of the Domestic Committee. What is his opinion of the necessities of the Foreign Department?

St. Andrew's, nothing; Annunciation, nothing.

The Rector, Dr. Seabury, is the Editor of the Churchman, which is the organ of the President of both Committees. What was his opinion of the appeals, sanctioned by both?

Ascension, Domestic, $957; Foreign, $728.

Here is approbation.

St. Bartholomew's, Domestic, $65; Foreign $83.

The Rector, the Rev. Mr. Balch, is an active member of the Board and of the Domestic Committee, and the parish is large and wealthy. The public have a right to ask, what is the meaning of such a contribution to Domestic Missions from such a source, after such an appeal?

Calvary, Domestic, $30; Foreign, nothing;
Christ Church, Domestic, $12; Foreign, $17;
St. Clement's, Domestic, $5; Foreign, nothing.

What, Mr. Editor, can be meant by these last two items?

Epiphany, Domestic, $24; Foreign, $25; St. Esprit, nothing; Evangelists, nothing; St. George's, Domestic, nothing; Foreign, $764.

Here there is an evident dissatisfaction with the Domestic Department.

Grace Church, Domestic, $351; Foreign, $160; St. James's, nothing: St. John's, Domestic, nothing; Foreign, $100.

This has much the aspect of an individual contribution. Now, can that eminent clergyman, who has publicly avowed his belief that there can be "no Church *without* a Bishop," preside over a congregation of surpassing wealth, and see not one dollar given by them during a year, for the extension of a Church *with* a Bishop, in this country?

St. Luke's, Domestic, $97; Foreign, $207;
St. Mark's, Domestic, $297; Foreign, $201;
St. Mary's, nothing; St. Matthew's, nothing;
St. Michael's, Domestic, nothing; Foreign, $9; Nativity, nothing; St. Paul's, Domestic, $451; Foreign, nothing.

Here there is evident dissatisfaction with the Foreign Department.

St. Peter's, Domestic, $76; Foreign $2.

The same remark applies to this instance.

St. Philip's, nothing.

Yet the warm-hearted Africans, we may be sure, were not withheld by covetousness from the smallest contribution.

St. Stephen's, Domestic, $128; Foreign, $84; St. Thomas's, Domestic, $254; Foreign, $107. Trinity Church.

As the congregation is now scattered, its Domestic contributions are probably to be sought under those of St. Paul's, and its Foreign under those of St. John's.

Zion Church, Domestic, $10; Foreign, nothing.

The Rector, Mr. Richmond, is a member of the Board, and, if I remember right, was formerly a member of the Foreign Committee.

St. Ann's Church, Brooklyn, Domestic, $592; Foreign, $700; Calvary, Domestic, $29; Foreign, $42; Christ Church, Domestic, nothing; Foreign, $12.

The Rector, Dr. Stone, was the year before a member of the Foreign Committee.

Emmanuel Church, Domestic, $23; Foreign, $23; St. Luke's, nothing; St. John's, nothing; St. Mary's, nothing.

Of thirty-five Churches, only eighteen have contributed at all to Domestic Missions; and only eleven in any proportion that appears like earnestness. Eighteen have also contributed to Foreign Missions; and only ten or eleven in earnest.

We shall continue, Mr. Editor, to send our contributions as usual; but the clerical members of the Domestic Committee may be assured that more explanation of these things must be given, before their future "appeals" and "circulars," and menaces of a "crisis," will much enhance these contributions.

A Provincial Rector.

For the Churchman.

Pious Fraud.

Mr. Editor,—Many have said that the dispute which originated in the Bible Societies about the correct translation of the Greek verb "baptizo," has done more *hurt* to the cause of truth in heathen lands than all their other efforts have done *good.* What will heathens think of a religion cut up into sects, and these disputings about the very method of entrance into their respective societies, called by them Churches?

The following statement by Mr. Brigham, the Secretary of the American Bible Society, and the manner in which that society was for a length of time deceived by those who have since formed a "Baptist Foreign Bible Society," is little creditable to these latter. We fear the age of "Pious Frauds" has returned. J.

"In July, 1835, a letter was received, through a friend in Philadelphia, from the Rev. Wm. H. Pearce, an English Baptist Missionary at Bengal, in India. In this letter, information was given that the writer, together with the Rev. Mr. Yates, a brother missionary, had prepared a new version of the Bengalee Scriptures, which they were desirous of having published. With Christian frankness, it was stated that in this version they had translated the Greek terms, *baptizo* and *baptisma*, by words which signify *immerse* and *immersion*, and that the Bible Society at Calcutta had, on this account, refused to patronize it. Had this letter contained nothing further, the Board could easily have dismissed the matter, as they had no responsibilities connected with that version. But it was further stated that this new Bengalee translation was made on the same principles as those which obtained in the Burmese translation, which it was understood the American Bible Society patronized. Here was a new and startling announcement. The Board had indeed granted, at different times, many thousand dollars towards the publication of this Burmese version, but without information from any quarter, or the least suspicion that it was of the character described by Mr. Pearce. They knew the Rev. Dr. Judson, the translator, to be a *learned and pious* man, and therefore felt a a confidence that he had made what they considered a *faithful* version, i. e., one which conveyed the inspired meaning—the only point to which they thought of directing attention—presuming every friend of the Bible Society to be aware that its Board could not appropriate moneys for any new version of a marked denominational character. On inquiring of the Rev. S. H. Cone, [one of the Standing Committee on Distribution,] who had repeatedly solicited funds for the Burmese version, whether that version was prepared as described by Mr. Pearce, he for the first time informed them that such was the fact.

"He might *have known for years* the peculiar feature of Mr. Judson's translation, but he omitted to inform the Board of that feature."

For the Churchman.

Ultra-tenderness towards Weaker Brethren.

My much esteemed Brother,—

I hope I shall not be trespassing on your courtesy in begging admission for an illustration of this subject. There is no necessity of furnishing names or localities. So now to my story. The worthy editor of one of our ecclesiastical papers expressed his anxiety to see your sermon on the death of Mr. Carey—entitled "The Joy of the Saints." I was happily able to gratify his wishes and sent him my copy forthwith. I knew him to have been deeply interested in the young man whose life and death are therein treated of. To-day I got back the sermon. I send you an extract from the note that accompanied it. I hope you will not think of withholding it on account of the incidental mention of your name. Such expurgatorial process would mightily mar the intended illustration. The following is the extract:—

"My dear Mr. ——, I take the opportunity of returning you by Mr. —— the sermon on the death of poor Carey, which you were so good as to send me. I have read it with much interest; and while it reflects the highest credit upon the ability and right feeling of Dr. Seabury, it is calculated to convey an impression of Carey which can be felt towards few in modern times. He certainly must have been a wonderful young man, as remarkable, too, for his piety as his learning and talents.

"My own feelings would prompt me to quote largely from this sermon into the ——; but, out of tenderness to some of our *weaker brethren*, who do not even wish his name to be mentioned, I have thought it best to content myself with what has already been said in reference to that excellent young man."

It is very plain that my editorial friend is perfectly sensible that his setting before his fellow Churchmen large quotations from the funeral sermon would minister to the cause of candor, generosity and justice. Yet is it equally plain that he deems it expedient in some measure to sacrifice that good cause to the sickly spirit of a heterodox,—of a diseased religionism. And more is the pity; for he will assuredly be disappointed in his efforts to propitiate by such means. Instead of appeasing that spirit, silence will be mistaken for concession. When conscience at the *first* impression urges us to speak out the whole truth, it seems to me that the wisdom, or rather policy, which upon second thoughts bids us hold our peace, is not, cannot be the wisdom that "cometh from above," but is in truth that wisdom that "is foolishness with God."

What a pity it is that Christian men will not be satisfied to leave the end—to trust events with the Almighty. But no. They must act as politicians on His behalf. Therefore do they shrink from uttering unpalatable truth lest a morbidly sensitive mind might not stomach it. Therefore do they fall behind the very heathen, whose moral maxim was:

"*Fiat Justitia,—ruat Cælum.*"

It is most true that the Christian should guard most carefully and constantly against giving NEEDLESS OFFENCE. But what offence is that? It is the effence of SIN AND ERROR, *not* the offence of *righteousness and truth*. The presence of a sound and wholesome truth cannot be other than offensive to its opposite. Yet the former should not on that account be thrust away in a corner. It is a short-sighted policy and ill-timed tenderness which would prevent the watchers on the Church's ramparts from sounding an alarm in God's holy mountain, lest the startling blast might annoy some dreamer by breaking in upon, and breaking up the pleasant play of his imagination. Better that men should be timely roused to the realities of true religion than that they should, under the influence of prejudice, slumber on in the cold metaphysical sentimentalism of Geneva.

True charity, as well as reverence for "the whole truth," especially when that is the truth of God, should forbid our pandering to the prejudices of men on the plea of tenderness towards their weakness, or a fear of offending them. Let us evidence the honesty and soundness of our love to those brethren whose views are not agreeable to the orthodox principles of the Church; let us do this by unceasing and earnest endeavors to dispel by the glowing light of "the truth, the whole truth, and nothing but the truth"—by the warmth and brightness of the *quod semper, quod ubique, quod ab omnibus*—the dense mist of misconception which chills towards the Church and her most devoted children the kindly affections of estimable men. What, though they be naturally averse to whomsoever and to whatsoever opposes that peculiar religious scheme which they have been in the habit of regarding as the Gospel. What, though they be unwilling to be shaken unceremoniously out of the easy-chair of Swiss fatalism, or rudely roused from the seductive stillness of some self-applauding, self-deceiving plan of faith, some modern religious idol, unknown to the primitive Church except, mayhap, as a vain imagination or detestable heresy—if we love them, in God's name let us "cry aloud and spare not." For the sake of truth, for the sake of the brethren—for the sake of "Christ and the Church"—let the voice be lifted up as the trumpet, and let it give on all occasions a certain sound.—"Thus saith the Lord, stand ye in the ways and ask for the old paths, where is the good way and walk therein, and ye shall find rest therein." It was the sin of God's ancient people that they replied, "We will not walk *therein*." "Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said we will not hearken." (Jer. 6: 16, 17.) Believe me faithfully, yours,

A CATHOLIC CHURCHMAN.

For the Churchman.

New York Bible Society.

JOHN JAY, ESQ.—*Dear Sir*,—In a publication of yours in the Churchman, you say, "A large part of the letter of Mr. Butler might have been addressed with greater propriety to the managers of the National Institution. The New York Bible Society is *not* the American Bible Society, and supposing it to be true that at any previous period of its existence, the affairs of the latter institution were conducted with a want of economy, the Episcopal Committee were not to blame, and to them belongs not the duty of replying to charges such as Mr. Butler has preferred. The gravest of them, however, I will briefly notice, as it is made with apparent confidence, and ought not to remain uncontradicted. This gentleman declares that '*it gave not a Bible to the poor* until it had obtained a capital of seventy-five thousand dollars," &c. "Both his informant and himself are mistaken. The very first year of its existence the society gave away *seven hundred volumes.*"

Permit me to say, that it was to the N. Y. Bible Society alone I deemed my communication proper; that society was endeavoring to obtain funds for its aid through channels that must have inevitably interfered with the society for which I was specially interested. And from the very tenor of the New York Bible Society's last report, it was an auxiliary to the American Bible Society, *paying over its surplus receipts to that institution.* And I resorted to the information I possessed, as argument to show why Episcopalians should prefer their own Church institution, which actually furnished the Bible cheaper by about 24 cents a copy, when the *cost* and cost of *agencies* of both societies were taken into account, than did the New York Bible Society. And further, to show the different principles on which the Church institution was founded and acted, from those of the one patronized by the New York Bible Society. Against the American Bible Society I have no charges to prefer; with their system and measures I have neither the right nor inclination to interfere. I had no intention that my letter, addressed to your Committee, should be published. I wrote a copy of it for each of the members, a trouble that certainly would not have been taken had its appearance in print been contemplated.

In your personal conversation with me, it seemed my informant was mistaken in his representation that not a Bible had been given away until a capital of $75,000 was obtained, though he is one of the oldest managers of the society. Your communication, however, appeared to be confined to two acts *only*, one of 500, the other of 200 volumes, and both donations to distant parts. *Volumes* may not mean Bibles, and if they do, the value in proportion to the income must have been very trifling indeed, and rather an exception to a general rule. I stated to you among other refusals of the society, one to Col. Graham for an Episcopal Sunday School, on the alleged ground that it did *not give* but *sold* its publications. On referring to the third annual report of that society (the only early one at my command) I find in the first page of the appendix the following language:—

"Experience has convinced the Board of Managers that in ordinary cases, occurring within the United States, it is inconsistent with the best interest of the society to distribute the Bible gratuitously, except through the medium of auxiliary societies." And on page 74:—

"Bibles are sold at cost prices to any Bible Society not auxiliary; and at a deduction of 5 per cent. from said cost prices to societies that are auxiliary."

You state, "As the stereotype plates of the Bible and Common Prayer-book Society were presented by special subscription, and cost the society nothing, it is not singular that they could afford impressions at a cost less than if the price of the volume included also the expense of the plates."

To which I reply. At the time the Protestant Episcopal Press, up to 1836, printed for and sold to the New York Bible and Common Prayer-book Society, the Bible at 50 cents, payment was made by the Press for the use of those plates. And really I don't see much difference in results, whether plates were given to one society, and cash given to the other to purchase their plates with.

Our society never professed to sell the Bible at cost; where *any* person could not afford to pay 50 cents, it was cheerfully given.

If the American Bible Society sell theirs at cost, then their Bible of 852 pages being of smaller type, costs more than ours of 1044 pages, even allowing for the use of the plates.

I never have published aught against any religious society; I have no disposition to do so, wishing to pursue the even tenor of our way. No "dog in the manger" principle actuates me. If attacked, a resort to fair means of defence is my sole aim.

In the communication you favored me with from the Protestant Churchman, is made a small extract from the first address of Bishop Hobart. With pride and pleasure I refer you to that whole address for the pure exalted strain in which he commends the Bible; but not one solitary intimation does it contain that the Bible ought not to be given unaccompanied by the Prayer-book. In later years alluding to the latter he said:—

"Here, then, is the use of such an authorized digest of the truths of the Bible as the Common Prayer-book presents; and hence arises the propriety of making it a *companion*, wherever *practicable*, to the Bible. *Where Common Prayer-books are not wanted, or will not be read, it would be worse than absurd to refuse to give the Bible.*"

Our society has been charged with *refusing* to give the word of God, unaccompanied with the Prayer-book, with long holding the hostile attitude to the distribution of the Scriptures without note or comment. No part of this is fact. The society has been kindly advised to relinquish the distribution of the Bible,—to divide the institution in two. It is censured for not doing more than its receipts will admit of,—while by the liberal-minded "Investigator" in the Protestant Churchman, it is found fault with for doing any thing beyond what gratuitous agency would accomplish. No offer on his part to render such services has yet been made, possibly his *preaching* and *practice* don't harmonize.

The New York Bible and Common Prayer-book Society is the institution of a Church that uses the Bible in its regular services to probably a greater extent than all other Protestant Christians put together, notwithstanding they make so much *public* profession of their attachment and devotion to that pure book of God's word without note or comment. While we show forth our *faith* in that blessed book by our *works*, we are unwilling to detach it from our glorious Book of Common Prayer, the octavo edition of which, containing 415 pages, has 297 of those pages literally taken from the Bible, and the remaining 118 pages are chiefly in the language and precepts of Scripture.

Until the publication of the acts and doings of the agent of the New York Bible Society, I was under the impression that the Marine Bible Society took under its charge the providing of seamen and vessels with the word of life. Several Episcopalians I know became members of that institution, and many have contributed to the funds of the American and New York Bible Societies.

The New York Bible and Common Prayer-book Society has to depend upon Episcopalians alone, and hope exists that it will in future receive from them a united, liberal, and generous support. Every dollar of their contributions will be given to the poor and needy.

Respectfully, yours,

THOS. C. BUTLER, *Treas. & Agent.*

For the Churchman.

American Bible Society.

Mr. Editor,—In the last Annual Report, a Mr. Warner is reported to have "made a speech" at the Anniversary, of which the following is an extract:

"There is, however, another fact, which is no less surprising than sorrowful. In the prosecution of his labor, during the winter, your Agent called upon a clergyman in a communion—once Protestant, and I hope and trust *Protestant still*, notwithstanding the abundant evidence which some of her adherents and supporters have furnished of an opposite tendency—your Agent called upon a clergyman who would not permit his congregation to be solicited in any way to aid us in our glorious cause. He argued 'that the Bible should not go out without the Church—that the Scriptures were not safe and sufficient expositors of themselves, and never had been so considered in any age of the world'—that, 'so soon as a man receives and reads the Bible, he learns that 'he must be born again'—hence my objection to your Society,' said he, 'is that *you do not send the Church*.' Your Agent, Mr. President, could only reply, that the Society had no *type* for printing the Church, further than the Church was in the Bible without note or comment."

What a pity that this *poor deluded clergyman* had not been acquainted with such facts as the one stated on page 77 of the Report. It seems the Methodist are making great efforts in New Zealand, and the Papists are doing the same. From the following extract we learn that the former are *sure* of success.

"You are perhaps aware that the Papists are making a vigorous effort in this country. They number nearly as many missionaries as we do, but they can effect nothing against the *matchless sword* of the Spirit. Many natives will pay for a copy of the Scriptures, who cannot read, and I have found that the *mere possession* of the book is *enough* to deter them from listening even to the first overtures of the Papists."

Now, Mr. Editor, when this "naughty" clergyman gets to be so much of a Roman Catholic as to embrace the doctrine here approved, "the *opus operatum*," and believes that the *mere possession* of the Bible by a *person who cannot read!* will act like a charm, I hope he will return to a better mind, and permit this disappointed agent the next time he applies to "make a collection" in his Church. Z.

From the Buffalo Commercial Advertiser.

Mrs. Nancy R. Brown.

The subject of this notice, MRS. NANCY R., wife of HORACE BROWN, of this city, and daughter of HUMPHREY BROWN, of Camden, Oneida county, departed this life on the morning of the 18th inst. Cut off in the prime of life, she has left a disconsolate husband, two young children, and numerous relatives, to mourn her untimely end. Yet their sorrow is not for her, but for themselves—she has sustained no loss, but acquired great gain. Theirs is the loss, the sore bereavement—the sorrow that refuses to be comforted. She is mourned as an affectionate and dutiful daughter, a most tender and devoted wife, a faithful and indulgent parent, a kind sister, and a warm-hearted friend. This, and much more, might, in truth, be said in her praise; but the object of this is not to eulogize the dead, but to encourage, comfort, and admonish the living. Scarcely can the annals of Christianity furnish a more signal instance of the power of the Christian religion, in divesting the grave of its terrors, and in subduing the deepest affections of the human heart—those of a wife for husband, and of a mother for her offspring, by a vivid sense of the glories of the eternal world, than was exhibited in her last moments.

After exhorting her friends in the most earnest and solemn manner, to prepare to meet her in heaven, her mind seemed entirely absorbed in heavenly contemplations, as indicated by such expressions as these—"It is a comfort to die"—"Let me alone, let me die in peace"—"The Lord is dealing gently with me"—"Come Lord Jesus, come quickly and receive my spirit."

Let me die the death of the righteous, and let my last end be like his. S.

The Churchman.

New-York: Saturday, August 3, 1844.

Removal.—THE CHURCHMAN OFFICE and Bookstore has been removed to NO. 161 FULTON STREET, THIRD DOOR WEST OF BROADWAY, and OPPOSITE ST. PAUL'S CHAPEL, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house. **James A. Sparks.**

The Reformed Catholic Church.

Annexed is the promised extract from Mr. Brownson. Without pretending to know who they are whom the writer would designate as "Oxford divines," we yet beg leave, while defending the theory which Mr. Brownson assails, to disclaim the appellation which he gives to its advocates.

Our Oxford divines are severe enough, in all conscience, against Rome; but they have not succeeded, and, so far as we are able to see, cannot succeed, in justifying the reformers in their separation from the Holy See. If we understand their Church system, they hold that the Church is not an aggregate body, but a body corporate, and, therefore, that it can exist and act only in its corporate capacity. The unity of the Church, in their view, is not merely the unity of faith, the unity of spirit, or discipline, of usage, but also the unity of the body, that is, of the corporation.

They hold, indeed, as do all Catholics, that the Church is herself subject to the law communicated through Christ and the apostles—the law given originally by the Great Head of the Church, from which she may not depart, and contrary to which she may decree nothing. But then she is the witness, the keeper, and the interpreter of the law. Though she does not make the law, she authoritatively declares what the law is, and from her decision there lies no appeal. She is, then, so far as concerns her members, supreme in all matters pertaining to faith and practice. Hence, whatever she decrees must, for them, be the law, the word of God, to which they may offer no resistance, and in no case refuse obedience.

Now, prior to the Reformation, the Church either did or did not exist. If it did not, then either Christ founded no Church, or the Church he founded had failed. If he founded no Church, he made no provision for our salvation, and therefore cannot be called our Saviour; if he founded a Church and it has failed, then he himself has failed, and cannot be relied on, for he declared his Church should not fail.

If the Church did exist, it existed, according to our Oxford divines, as a corporation. Was the Church of England this corporation? or only a member of it? If it was it, its acts could bind all the faithful throughout the world. Will this be pretended? But if she was not it, in its unity and integrity, she could not, of herself alone, speak and act in its name, and with its authority. She could speak only in the one voice of the whole. How, then, could she separate herself from the rest of the Church Universal, without resisting the authority and breaking the unity of the Church? The act of separation could be orderly only on condition of being authorized by the Church in its corporate capacity. But it was authorized only by the Church of England, whose acts were not, and could not be, the acts of the Church, in its corporate capacity. On what ground, then, can it be pretended that the act was not disorderly and schismatic?

When we define the Church to be a corporation, we necessarily assume it to have some visible centre, a visible head, and a visible order; for otherwise it would have no unity, no individuality, and no corporate faculty. There would be no intelligible distinction possible between the acts of the Church, and the acts of a disorderly assembly of individuals claiming to be it, and to speak with its authority. Was this visible centre, this visible head, in England? Was England the centre and head of the ecclesiastical order? Was it from England that all circulated, as the blood from the heart to the extremities? Of course not. Rome, it cannot be denied, was the acknowledged centre of unity, and the Pope the acknowledged visible head of the ecclesiastical body. Where was the authority competent to set this order aside? Could there be any authority competent to do it, but the Church herself acting in her corporate capacity? But the Church could thus act, only when acting under and through the corporate head, that is to say, through the constituted authorities, as its legal organs. The members of the Church, when acting without or against authority, are a disorderly or revolutionary body. They are the Church, only when acting according to its order, under the established authority, and through legal forms. But the Church of England, in her act of separation, acted without and against the established order of the Church, against its legal authority. How, then, could her separation be justified, save on mobocratic or revolutionary principles?

It may be alleged that the Church of Rome had apostatized, that the Pope had transcended his powers, and exercised an authority which was illegal, oppressive, and demoralizing. Be it so. But where was the authority to take cognizance of the fact, and to institute measures for redress? Only the Church in its corporate capacity, of course; for in any other capacity the Church does not exist. Irregularities are never to be irregularly redressed; for the redress itself would be an irregularity, requiring to be redressed. Now, the Church of England, not being the Church, but only a member of it, was not competent to sit in judgment on Rome and her Bishop, nor to undertake, on her own responsibility, to redress the abuses she might believe to exist; for a part can never erect itself into a tribunal for judging the whole; since, save in union with the whole, the part does not even exist.

All that England had a right to do, on Catholic principles, was, to exert herself, as a member of the Catholic Church, in a legal and constitutional way, in submission to the constituted authorities, to redress such abuses as she believed to exist. To attempt, in Church or state, to redress abuses by rejecting the constituted authorities, and breaking up the established order, is to attempt revolution; and the right of revolution, we all know, is incompatible with the right of government, for the one negatives the other. If you assert your right to revolutionize the Church, you deny the supremacy of the Church, which you began by asserting. We say, again, therefore, that we do not see how our Oxford divines can justify the proceedings of the English Church in separating from the corporation of which she was a member, if they assume the unity of the Church as a corporate body.

Shall we be told, as we have been, that the Church of England was originally a free and independent Church, possessing within herself all the rights and prerogatives of the Church of Christ, that she originally owed no allegiance to the Roman See, or the Roman Pontiff, and that in the sixteenth century she merely asserted her ancient freedom, and suppressed the errors and corruptions caused by the papal usurpations? We reply, that this is not historically true, either in relation to the ancient order, or in relation to the Reformation; and, moreover, if it were, it would falsify the whole Church theory of the Oxford divines themselves. They hold the Church to be one body, and not a body aggregate, but a body corporate. To assert the independence of the Anglican Church is to assert her existence as a Church polity complete in itself. Then she was either the Catholic Church in its unity and integrity, or the Catholic Church is not a single corporation, but an aggregate of several corporations. The first will not be pretended; the second denies the unity of the Church as a corporation; which we understand the Oxford divines to assert.

Here, we suspect, is the original fallacy in the reasoning of our Anglican divines. They assume, consciously or unconsciously, that each *national* Church is one independent Church polity, complete in itself. That the temporal powers have always favored this doctrine, there is no question; and that their struggles to reduce it to practice have occasioned all the calamities which have befallen the Church since the days of Constantine, there is just as little question. But this doctrine is incompatible with the freedom and independence of the spiritual power, which demands a common centre of unity, unaffected by geographical lines, or national distinctions. This the temporal power saw clearly enough; but the freedom and independence of the spiritual power was precisely what the temporal power did not want. It would have no power in the nation not subject to itself. It would itself be supreme in spirituals, as well as in temporals, and rule according to its own will. But this it felt was impossible, if the clergy or their superiors held their appointments, or investments, from a power independent of it, and if accountable to a tribunal it could neither constitute nor control. Here is the secret of the struggles of the temporal powers against the ecclesiastical. The haughtiest monarch dared not lay violent hands on the humblest parish priest, and the monk's cowl symbolized a mightier power than the diadem. This was not to be endured; it was too great a restriction on civil despotism; and the temporal power, therefore, sought with all its force to maintain each national Church, independent of all foreign ecclesiastical authority, in order to be able to subject the Church in its own dominions to its own will, and make it the tool of its ambition, or the minister of its vices, corruptions, and oppressions. This is the secret of the long-continued struggles of the ecclesiastical and civil powers, the one to maintain the unity, the other to break it up into separate and independent national establishments, on the principle of dividing to conquer.

The distinction of national Churches was not, in the original constitution of the Church, that of separate and independent church politics,—for this were pure Independency,—but merely a distinction for the necessities and convenience of local administration. The Church, in her true, normal constitution, knows no geographical lines or national distinctions; and the apparent independence, or partial independence, of national Churches, which we sometimes meet in ecclesiastical history, is an anomaly, an irregularity, which the Church has not been able to bring within the rule against the resistance, and too often armed resistance, of the temporal powers.

If Mr. Brownson had termed a corporation "an invisible body,"* he would have had truth and authority on his side; but we apprehend that he has neither when he makes "a visible centre" and "a visible head" essential to the existence of such a body. A corporation may have a particular place for the transaction of business and an officer to preside in its proceedings; and this place and this officer may in an improper or metaphorical sense be called its "centre" and "head." So far are they, however, from discharging the functions corresponding to the heart and head of the natural body, that they are mere accidents of the corporation, and not at all necessary to its unity, individuality, or corporate faculty.

A corporation is a contrivance for perpetuating, age after age, certain rights and privileges which, if granted merely to the individuals who compose the corporation, would expire with their natural lives. It has consequently some of the attributes of a person; as, for instance, the power of receiving and enacting laws which are binding on its members in virtue of the authority which chartered or created it; and hence it is properly called an *artificial* person. Now, if the discourse were respecting a *natural* person, Mr. A. or Mr. B., we should understand what is meant by *head, centre, blood, circulation, extremities*, &c.; but when these terms are applied to an artificial person or corporation, we are constrained to regard them as words for which it is not easy to find an equivalent in sense.

The Catholic Church has a founder, JESUS CHRIST; it has a name, the Holy Catholic and Apostolic Church; it has the laws of its founder, which it may never transgress, the written and unwritten word of GOD; it has rules of its own enactment by which to govern its proceedings and its members, the decrees of universal councils; and it has a perpetual succession by which the powers of its rulers and the privileges of its members are continued from age to age, instead of being suffered to expire with their natural lives. A number of men united under these conditions and discharging these functions, is a corporation or corporate body; but to invest a corporate body with a centre and head, like those of a natural body, is to open a fruitful source of fallacy.

We agree with Mr. Brownson, that the Church of CHRIST is not a mere voluntary assembly, but that it is a corporate body. If it were a mere voluntary assembly, it could have no other powers and rights than such as belong to the individuals who compose it, and might at any time and in any place be altered or dissolved by the consent of its members. But being a corporation erected by CHRIST, for the purpose of conveying His gifts to men, from generation to generation, it holds and confers powers and rights which the individuals who compose it could not otherwise possess, and which they cannot change or abolish. Not that we regard the Church of CHRIST as merely a corporate body. When our LORD says, "I am the vine and ye are the branches;" and when St. Paul says of the Church that it is the body of CHRIST," we do not understand these expressions to be mere figures or metaphors which denote unreal or imaginary resemblances; but we take them to ascribe to the Church certain spiritual realities corresponding to the life and vital functions which are exhibited in nature. Of course, then, we believe that our union with CHRIST is a natural as well as a political union, and that the Church of CHRIST may be considered under the notion of a natural as well as a corporate body. Only we would have the two distinguished. When St. Paul says that the Church is the body of CHRIST, he uses the language of analogy which conveys to us the knowledge of divine and supernatural things by means of things human and natural. The analogy implies that the Head of the Body has power over the members, and that the members have life in virtue of their communion with the Head; all which is consistent with the fact that the Head and many of the members are in heaven. But, when we say that the Church is a corporation or corporate body, we use the language neither of analogy nor metaphor, but a common name taken in its proper and conventional sense. In this sense, i. e., when used to denote a corporation, the word *body* is inapplicable to the whole of the Church, and applicable only to that portion of it which exists on earth; and so far is it from implying that the Church on earth has a head, like the head of a natural body, that it implies directly the reverse. For such a headship, as has been well though technically said by one of our correspondents, would convert the Church of CHRIST from a corporation aggregate to a corporation sole; in other words, it would invest St. Peter alone and his successors in office with all the power and authority which our LORD in fact delegated to the twelve and their successors;—a theory which no man can maintain.

When, therefore, Mr. Brownson assumes that the Church on earth because of its being a body, has of necessity a centre and head, and makes the absence or presence of the centre and head a mark whereby to avoid the counterfeit and recognize the reality, he evidently runs into a fallacy by applying to a politic body a course of argument which is applicable only to a natural body. The Church on earth is not the whole natural body of CHRIST; not the whole real body which bears to CHRIST a relation analogous to that which a human body bears to the soul which informs or the head which governs it; it is but a portion, and by far the smallest portion of this body; and therefore Mr. Brownson's way of discovering and identifying it, and of determining who are and who are not in communion with it, is deceptive. The Church on earth is, however, a corporate body, whole and complete; and for this very reason "cannot manifest its intentions by any personal act or oral discourse."—Instead, therefore, of seeking first for the head, and thence authenticating the body, Mr. Brownson should reverse his procedure; and having first ascertained the body, proceed next to inquire whether there be any person, and if any who, whom the body itself has invested with this honor; and next, whether this person has observed the laws of the corporation. A corporation, he should remember, is a perpetual body; its charter is immutable save by the same authority which created it; its head is an officer subject to itself; and if the present head sets up claims which were unknown for a thousand years and against which a large if not the larger part of the trustees have most solemnly remonstrated, it is surely no virtue to uphold him. No communion with the head, no life! says Mr. Brownson. True of the natural body, but false of the corporate body. As a corporation, the Church of CHRIST is capable of orderly proceedings, of appointing times and places and choosing officers for the transaction of business, for the definition of its faith, and for the enactment and promulgation of laws. Whether certain given proceedings have been thus orderly; whether given results emanate from and are ratified by the corporate body; and whether the Bishop of Rome be its rightful head, and administer its affairs agreeably to its known and acknowledged laws, and to the provisions of the charter as understood and expounded by the body itself, these are questions not of speculation, but of fact, and to be determined not by *a priori* reasoning, but by a patient induction of testimony.

We concede to Mr. Brownson that the Church of England, down to the time of the Reformation, was not the Catholic Church, and that the centre and head of the Catholic Church (whatever meaning he may attach to the words) were not in the Church of England. Mr. Brownson also concedes that down to the same time the Church of England was a part of the Catholic Church; and the question at issue is whether it then ceased to be a part of the Catholic Church; (for it is never pretended that it is more than a part.) To say that it of necessity ceased to be a part of the Catholic Church, because it ceased to be in communion with the Pope of Rome, supposing him to be the head of the Church is to argue of the corporate body as if it were the natural body of CHRIST, and is moreover to assume the infallibility of the Pope; a position which if Mr. Brownson takes, he will find few modern Romanists to join him. If the Church of England were a part of the Church before the Reformation, it could then only cease to be so, either because it separated itself from the rest of the Universal Church, or because it was separated from it by competent authority. We offer these broad alternatives: (for the go-between suggested by Mr. Brownson, of an act of separation "authorized by the Church in her corporate capacity" is a thing of which we can form no conception;) and having offered them we deny both the one and the other. In other words, we deny that the Church of England has ever by its own voluntary act, separated itself from the rest of the Universal Church, and we deny that the rest of the Universal Church, acting in its corporate capacity, has ever separated from itself the Church of England. Again we say that the question is one of fact and not of theory; and facts are capable of being authenticated by reference to dates, places and documents. When was the act of separation of which Mr. Brownson speaks made? where was it made? and what are the documents which attest it? What order of the Universal Church has the Church of England ever violated? What definition of faith has she ever rejected? When has she sat in judgment, we say not merely on the Universal Church, but even on the Church of Rome, or refused its communion? We pronounce the affirmations implied in these interrogatories to be unfounded assumptions; and if we oppose to them only a general denial, it is because we are ignorant of the grounds on which it would be sought to rest their defence. If, however, Mr. Brownson is disposed to enter on the historical inquiry, we shall be happy to follow him.

From what we have said respecting the corporate powers of the Universal Church, and of the obligation of each particular Church to be concluded by the definitions of the whole, it follows that we do not allow the independence of national Churches in the sense in which Mr. Brownson imagines. We agree with him that "the Church in her true normal constitution knows no geographical lines or national distinctions," except "for the necessities and convenience of local administration;" that she is by the terms of her charter one in faith and communion throughout the world; that letters dimissory of one bishop should be acknowledged by every other; and that for order and convenience, and all the purposes of corporate union, the Bishop of Rome may be accounted the head of the Church. If Mr. Brownson would be at the pains to look into the older Anglican divines, he would find that St. Peter and his successors' primacy of order is not a point in dispute.† What our divines have resisted is the claim of the Pope to a supremacy of power; to be the sole Vicar of CHRIST on earth; to be the fountain of all Episcopal authority and jurisdiction; and, in short, to be the head of the Church in a sense subversive of its corporate capacity. This is still in fact (although denied by Romanists) the claim of the Pope and Court of Rome; as is proved by the oath of their bishops and the working of their system.

That the Church of England has transferred the supremacy in spirituals from the Pope to the temporal power, is an assertion which is to be received with large qualifications and abatements. The simple truth is, that the Church of England has denied the Pope, and acknowledged the temporal power to be "supreme in spirituals," as respects outward and compulsory jurisdiction, and that over all classes ecclesiastic and lay. To refuse *such* a supremacy in spirituals to the temporal power and transfer it to Pope or bishops, would be to revive the most stale and exploded doctrines of the Roman court.

As to appointments and investments, it should be remembered that the Church of England made no new law, and asserted no new liberty at the time of the Reformation: the parliamentary statutes on this subject being merely declarative of old laws which had been continuously asserted in almost every successive reign from the time when the exercise of these powers in England was first claimed by the Pope. Neither is it correct to say that in revoking these powers from the Court of Rome the Church of England yielded them to the temporal power as such; for the representatives of the temporal power were then a portion of the Church, and in suffering appointments and investments to revert to the Crown, the Church of England did no more than acknowledge the element of lay co-operation in the management of Church temporalities. If the times are since changed, and the temporal power is now influenced by an infidel policy, this is not the fault of that Church's reformation; nor does it prove that by withdrawing investments and appointments from the Court of Rome, she did not then escape a more grievous tyranny and more intolerable evils than she now endures.

We had not intended, however, to enter into details, but merely to map out our ground; the brief of which is, that although we are not disposed to defend all the measures of the English Reformation, and do not hold ourselves responsible for the motives and character of the English Reformers (some of whom, however, we believe to have been great and good men in their age) yet we hold it to be capable of the clearest proof, that the Church of England then passed through no constitutional change; and we may add, that the position which she then assumed and still retains towards the Court of Rome was and is wholly justifiable; that it was imperiously demanded by the past, and is still essentially conducive to the best and highest interests, spiritual and temporal, of the Church and of mankind.

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* "A corporation being an invisible body, cannot manifest its intentions by any personal act or oral discourse."—*Blackstone*, vol. i., p. 475.

† The reader will observe that Archbishop Bramhall and Bishop Andrewes in the annexed passage, professedly deliver not only their own views, but the tenets of the English Church.

"To his second rule or principle of government,—that CHRIST made St. Peter first or chief or prince of His Apostles, who was to be the first mover under Him in the Church after He departed out of this world, to whom all others should have recourse in greater difficulties,—if he had not been a mere novice and altogether ignorant of the tenets of our English Church, he might have known, that we have no controversy with St. Peter, nor with any other about the privileges of St. Peter. Let him be 'first, chief or prince of the Apostles,' in that sense wherein the ancient fathers styled him so. Let him be the 'first' ministerial 'mover.' And why should not the Church have recourse to a prime Apostle or Apostolical Church in doubtful cases? The learned Bishop of Winchester (of whom it is no shame for him to learn) might have taught him thus much, not only in his own name, but in the name of the king and Church of England,—'Neither is it questioned among us whether St. Peter had a primacy, but what that primacy was; and whether it were such an one as the Pope doth now challenge to himself and you challenge to the Pope: but the king doth not deny Peter to have been the prime and prince of the Apostles.'"—*Schism Guarded. Sect. 1. Chap. 1.*

Convention Journals.

These documents are becoming formidable for their size. That of Pennsylvania for this year contains 188 pages; more than fifty, however, being occupied with a new edition of the Constitution and Canons. The journal is handsomely printed, and in the main, we believe, accurately, though we observe that on page 79 our mother Church is raised from the Anglican to the "Angelican" order.

The Journal of the Maryland Convention forms a pamphlet of 155 pages, exclusively of the excellent sermon of the Bishop delivered before it, and published by its order.

Th journals of the Kentucky, and Louisiana, and Maine Conventions, show an improved state of the Church in those dioceses.

The Episcopal addresses in the above journals are, with one exception, restricted to matters pertaining to their respective dioceses; and in the excepted case the right reverend father, Bishop Polk, expresses himself in terms so guarded and chosen as to show that he admits the wisdom of the general rule from which he deviates. To use language, on such occasions, so loose and circumlocutory as to betray an imperfect conception of its meaning, and to mix with it, as if by inadvertence, words which point blank contradict the Prayer-book; to criticise works of acknowledged depth with a plummet that floats like a cork on the surface of their waters, and to put forth as theological dicta what are no better than crude and unformed opinions; and even to utter a sneer at holy things, may be a matter of no personal detriment to a Bishop, or may even bring with it some local and temporary advantage, but is a deep injury to the Church. It is matter of honest and grateful pride for American Churchmen to know that the greater part of the addresses of its right reverend fathers are free from such blemishes. One only speaks of *spiritual legerdemain* in the sacraments.

We take much pleasure in quoting the conclusion of Bishop Henshaw's Address in reference to the expected choice of a Bishop for the diocese of Maine:

When that time comes, my prayer is, that God may guide your minds to the selection of a suitable individual, and thus furnish you with a chief "Pastor after his own heart." May he be a man of enlarged wisdom, strong faith, ardent zeal, and exemplary holiness; one whose long experience in parochial duties, may enable him to sympathise in the oft-recurring trials of the parish priests committed to his charge. "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." One, who, having deeply drunk of the pure wells of English Theology, undefiled, shall firmly hold the great doctrines of the faith once delivered to the saints, as revealed in Holy Scripture, and embodied in the venerable creeds; while he adheres, with no less steadiness, to those equally ancient principles relating to the ministry and sacraments, which are illustrated in the Liturgy of the Church, and essential to her purity. One who will firmly resist the encroachments of spiritual despotism and superstition on the one hand, and the raging waves of religious latitudinarianism and anarchy upon the other. One, who, while boldly protesting against the corruptions of Rome, will manifest no sympathy with the errors of Geneva. One who, while using "all faithful diligence to drive away from the Church, all erroneous and strange doctrine, contrary to God's word," will "be so merciful, that he be not too remiss; and so minister discipline, that he forget not mercy." Under the constant supervision of such a Bishop, this Diocese would soon rise to eminence among her sister Dioceses, and become like a garden which the Lord hath blessed. Until you shall be thus favored, my poor services will be freely rendered. And may God grant us his blessing, that our joint labors may contribute to the edifying of his Church, and the glory of his name.

THE STUDY OF FRENCH SIMPLIFIED, &c., by Casimir Ladreyt, (New York, H. & S. Raynor, 76 Bowery,) will be found a very useful auxiliary in the acquisition of the French language.

HYDROPATHY, or The Water Cure, its principles, modes of treatment, (New York, Wiley & Putnam,) is a description of a new medical theory, by Dr. Joel Shew; who, we observe, condemns tractoration and homœopathy.

BUTLER'S ANALOGY, as abridged and arranged in Hobart's Analysis, edited by Mr. West, of the Rutger's Institute, and published by A. V. Blake, 77 Fulton street, is a useful book for schools.

"Littell's Living Age" already forms two large volumes, although it has been but a few weeks in existence. We are amazed at the amount, variety, and cheapness of the literature which this enterprising and conscientious publisher is furnishing. Besides the general excellence of the matter, it is no small recommendation to the work that it appears with good paper and type.

Harper's Pictorial Bible, and Wiley & Putnam's reprint of Patrick, Lowth, and Whitby, again invite attention. We commend both, but most especially the latter, to the patronage of our readers.

A new edition of "Eminent Christian Females," has been published by Lindsay & Blakiston, Philadelphia.

We are requested by the Secretary of the Association of the Alumni of the General Theological Seminary to say, that the minutes of their proceedings, which are given in another column, are sent to all the members.

Clerical Changes.

The Rev. Albert Clarke Patterson has canonically removed from the Diocese of Western New York to that of New Jersey, and has become the Assistant Minister of St. Matthew's Church, Jersey City.

The Rev. Edmund Embury having accepted a call to East Bloomfield, Ontario county, N. Y., requests that letters, &c., for him may be directed accordingly.

The Rev. George Sayre having received a unanimous call from the vestry of St. John's Church, Kingston, N. Y., desires his letters and papers directed accordingly.

Rev. John Gibson has taken charge of St. John's Church, Cahoes, N. Y.

Rev. S. C. Pitkin has resigned the rectorship of Christ Church, Louisville, Ky., and accepted a call to St. Luke's, Rochester, Western New York.

The vestry of Christ Church, Louisville, Ky., have called Rev. James Craik, of Kanawha parish, Virginia, who has accepted the call and was to take charge of the congregation the 1st instant. St. Paul's Church is yet without a rector.

The Rev. J. Elliot Thompson has received and accepted a unanimous call to St. Paul's parish, Paterson, N. J., and requests his letters and papers to be addressed accordingly.

The Rev. E. H. Canfield, of Virginia, has accepted an invitation to the rectorship of St. Peter's Church, Delaware, Ohio.

The Rev. Charles C. Taylor has accepted an invitation to the rectorship of St. Andrew's Church, Ann Arbor, Michigan.

The Rev. W. N. Pendleton has resigned his charge as Principal of the Episcopal High School of Virginia.

The Rev. Orren Miller, late of Meadville, Penn., requests that letters and papers may be addressed to him at Albion county, N. Y.

The Rev. E. N. Lightner has resigned the charge of St. James's Church, Muncy, Lycoming county, Pa., and accepted that of the Swedes Church, Upper Merion, Montgomery county, Pa.

The Rev. William H. Bournes, of Bloomsburg, Pa., has received and accepted a call to the rectorship of Emmanuel Church, Holmesburg, Philadelphia county.

The Rev. W. H. Woodward has accepted a call as rector of St. Paul's and St. Peter's churches, Great Valley, Chester county, Pa., and requests his letters and papers addressed to the Post-office, Warren, Chester county, Pa.

The Rev. Joseph Howland Coit has accepted the charge of St. Stephen's Church, Harrisburg, Pa.

The Rev. R. H. Wilmer, late rector of St. James's Church, Wilmington, N. C., has been unanimously invited and has accepted the charge of St. Paul's Church, Cincinnati, made vacant by the resignation of the Rev. Dr. Cobbs.

To Correspondents.

"An Inquiring Churchman," it is believed, will find his queries answered in our leading editorial of this week; which, however, was written before we received his communication.

"W. A." in our next.

For the Churchman.

Proceedings of the Associate Alumni of the General Theological Seminary.

Annual Meeting.

New York, Wednesday, June 26, 1844.

The Association met at St. Luke's Church, at 7 P. M. Present—Rev. William Shelton, D. D., 2d Vice President in the Chair;—Rev. G. A. Shelton, Peet, Buchanan, Walter, Hart, Waterman, Hitchcock, Mallaby, Ogilby, Ten Broeck, Eigenbrodt, Halsey, Odenheimer, Clapp, Haskins, Hunter, Sayres, Spencer, Douglas, Loutrel, A. P. Smith, R. M. Abercombie, and Walton.

The meeting was opened with the usual devotions.

Standing Committees appointed by the Chair:—

On the Room and Library.—Rev. Messrs. Odenheimer, Eigenbrodt, and Ten Broeck.

On Invitation of the Graduating Class.—Rev. Messrs. Spencer, Abercrombie, and A. P. Smith.

The Secretary announced that Rev. F. E. White, and William G. French had joined the Association since the last annual meeting.

Adjourned to meet to-morrow at the Seminary Library, at 11 A. M.

8 P. M. Evening prayer was said by Rev. C. H. Halsey, rector of St. Paul's Church, Sing Sing, N. Y., and the Lessons were read by Rev. W. E. Eigenbrodt, rector of St. Stephen's Church, New Hartford, W. N. Y., and the annual sermon preached by Rev. Wm. Shelton, D. D., rector of St. Paul's Church, Buffalo, W. N. Y., on Acts viii. 30.

Thursday June 27th.

Met in the Seminary Library, at 11 A. M.

Rev. Dr. Shelton in the Chair.

Rev. Messrs. Harris, J. M. Forbes, Haight, Van Kleeck, Chauncey, Goldsborough, Mead, Benton, R. Cox, and Williams appeared at this session.

Minutes read and adopted.

Report of the Executive Committee read by Rev. J. M. Forbes, chairman,—

Stated they had discharged their ordinary duties as usual. Annual Sermon and Essay had been published and distributed. In reference to the special matters submitted to them, recommended that the alteration of Aticle V. of Constitution, laid over at the last meeting, be adopted. Also, that Art. VI. of the same be amended, in order to avoid the incongruity of appropriating money, where none exists, for the purposes therein specified. Also, the striking out of Article III. of the By-Laws. And that these alterations, should they take place, should be adopted simultaneously, in order that with the cessation of dues there might be a cessation of expenses. Also, that a Circular be prepared by the Executive Committee a short time previous to the next annual meeting, and sent to all the Alumni, stating the alterations, and urging their attendance.

He then offered the following resolutions;—

Resolved, That the amendment of Article V. of the Constitution, laid over from the last annual meeting, be adopted.

Carried unanimously; and the article amended to read thus:—"It shall be expected of each member of the Association that he hold himself obliged by all proper exertions to advance the interests of the Seminary in such way as his aid may be required."

Resolved, That all dues now owing to the Association be remitted. Carried.

Resolved, That Article VI. of the Constitution be amended to read thus:—

"Any funds received by the Treasurer shall be appropriated to defray the necessary expenses of the Society, and for such other purposes as the Society may direct." Unanimously adopted.

Resolved, That the third By-Law entitled "Of the Publications," be striken out. Adopted.

Resolved, That the Executive Committee be directed within a short period previous to the next annual meeting to address a Circular to all the Alumni of the Seminary, pointing out the alterations made in the Constitution and By-Laws, and urging in such manner as they may deem expedient, a general attendance of their body at the next meeting, and the great desirableness of a more lively interest in the objects which this Association was founded to promote. Adopted unanimously.

12 M. The Annual Essay was read by the Rev. Edward Y. Buchanan, rector of All Saints' Church, Paradise, Penn., on a portion of the Parable of "the Laborers in the Vineyard."—St. Matt. xx.

Business having been resumed, on motion of Rev. A. Ten Broeck—

Resolved, That the Sermon and Essay of this year be published in the usual form, provided the necessary funds be obtained for the purpose.

Resolved, That the balance of funds in the hands of the Treasurer, after paying all debts of the Association now existing, be appropriated to the proposed publication, and that the Treasurer be requested to report what additional sum will be necessary for the purpose, and to receive the voluntary subscriptions of members.

Rev. E. N. Mead, Treasurer, presented his report, viz:—

Balance in hand from last account, -		$14 57
Receipts from dues, - -		158 35
1843,		$172 92
July 3—Cash paid (on Scholarship)	$37 50	
" " D. Dana,	76 87	
1844, Feb. 3. " D. Dana, on acc't,	30 00	144 37
Balance in hand,		$28 55

After the usual nomination and ballot the following gentlemen were declared officers for the ensuing year:

President—Rt. Rev. W. R. Whittingham, D.D., ex officio
1st V. President—Rt. Rev. Alfred Lee, D.D., ex officio.
2d " Rev. William Shelton, D. D.
3d " Rev. Edward Ballard.
4th " Rev. Paul Trapier.
5th " Rev. Edward Y. Buchanan.
6th " Rev. Samuel Starr.
Treasurer—Rev. Edward N. Mead.
Correspond'g Secretary—Rev. Robert B. Van Kleeck.
Recording Secretary—Rev. William Walton.

Executive Committee—Rev. John M. Forbes, Rev. Benjamin I. Haight, Rev. William L. Johnson, Rev. Peter S. Chauncey, with the Treasurer and Recording Secretary, ex officio.

Also the following gentlemen Preacher and Essayist for the ensuing year:

Preacher—Rev. Henry Waterman.
Substitute—Rev. William I. Kip.
Essayist—Rev. Frederick Ogilby.
Substitute—Rev. William Walton.

Resolved, That a Committee of five be appointed to make arrangements for the ensuing Triennial Meeting, and to report to-morrow.

Rev. Messrs. Ten Broeck, Ogilby, Odenheimer, Walter, and Halsey were appointed.

Adjourned to meet to-morrow at St. John's Chapel after the services.

Friday, June 28.

Met in the Sunday School Room of St. John's Chapel. Rev. Dr. Shelton in the Chair.

Rev. Messrs. W. L. Johnson, I. Smith, Hallam, Stubbs, Traver, and W. G. French, appeared at this session.

Minutes of yesterday's session read and accepted.

Committee on Room and Library reported the same in good order.

Committee on Triennial Meeting reported that St. Peter's Church, Philadelphia, had been selected as the place of meeting, and that the Bishop of Western New York should be invited to deliver a sermon; and suggested that power should be given the Committee to appoint a substitute in case he should be unable to comply.

Accepted, and Committee continued until the said meeting with power, &c.

Rev. Mr. Ten Broeck offered an amendment to Article IX. of Constitution, changing *Wednesday* to *Tuesday*. Also, to Article IV. of By-Laws changing 7 and 8 P. M. to 4 and 5 P. M. which amendments were referred to the Executive Committee to report on at the Triennial Meeting.

On motion of Rev. Mr. Mead,

Resolved, That the Minutes of this meeting be printed under the direction of the Secretary, in one of the Church periodicals, for the information of the members of the Society, and that a copy be sent to each absent member not a subscriber.

Rev. Mr. Mead, seconded by Rev. Mr. Walter, offered the following preamble and resolutions:

Whereas, it has pleased Almighty God to remove from the Church Militant our beloved brother and associate, the Rev. ARTHUR CAREY, whose body was committed to the deep on the Anniversary of the Passion of our Blessed Lord.—Therefore, unanimously

Resolved, That while we mourn his loss, as of one who was lovely and pleasant in his life, we rejoice in the holy hope that his spirit is in the full enjoyment of the rest of Paradise, awaiting in peace and bliss the morn of the Resurrection, when the sea shall give up her dead.

Resolved, That we cherish a deep and affectionate remembrance of the many graces which adorned the life and character of our departed brother; of his unaffected and fervent piety; of his unswerving attachment to Christ and His Holy Church; of his pure and lofty principles; of his steadfast adherence to "the faith once delivered to the saints;" and of his unfailing charity which never thought evil;—humbly beseeching our merciful Lord to give us grace so to follow the good examples of those who have departed this life in His faith and fear, that with them we may be partakers of His heavenly kingdom.

Resolved, That in offering our sincere condolence to the respected Father of our friend, and to his honored Diocesan, it is our fervent prayer to Him whose never failing Providence ordereth all things both in heaven and earth, that He would sanctify this sore bereavement to them, and to us all, making it to conduce to the peace and purity of His Church, and to the increase, in the hearts and lives of His people, of all Christian virtues.

Resolved, That an attested copy of the foregoing resolutions be sent to JOHN CAREY, Esq., the father of our lamented brother, and to the Rt. Rev. the Bishop of New York, and be published in the Church periodicals under the direction of the Executive Committee—which were unanimously adopted.

Rev. Dr. Shelton having retired, Rev. E. Y. Buchanan 5th Vice President took the chair.

The Constitution was then read, after which the Rev. William H. Frisbie signed the roll, and also the following gentlemen of the Graduating Class:

Charles Seymour, John B. Colhoun, Mason Gallagher, John B. Gibson, Richard C. Hall, N. Collin Hughes, L. Clement Johnson, Henry D. Noble, John Ireland Tucker, Benjamin W. Whicher, Richard Whittingham, Jun.

The minutes of the meeting read and accepted.

Adjourned sine die. W. WALTON, Rec. Sec'y.

The Rev. Joseph Wolff, D. D.

The London Morning Post gives us the following interesting note from a new work by the author of "Dr. Hookwell," entitled "The Primitive Church in its Episcopacy," &c.

"In the course of writing this work, the author's attention was directed by a friend to the question put by some member of an ancient Eastern Church to the Rev. Joseph Wolff, D. D., the indefatigable missionary, namely, 'What Bishop sent you out?' And hence, having written to the Doctor, in order that he might be assured of this matter, he received a very interesting letter in reply, from which the following is an extract:—

"'This question,' writes Dr. Wolff, 'was addressed to me by the great Bogos, late Patriarch of the Armenian nation, at Constantinople; the great Hernes, Archbishop of the Armenian nation at Trifiis; and by the whole body of Bishops at Etsh-Miazin, the celebrated convent at the foot of Mount Ararat, by the Syrian Patriarch in Mesopotamia, by the Coptic Bishops, by the Greek Patriarch of Constantinople, and by the Roman Catholic Bishop at Bagdad.

"'When I replied to them, "My internal voice sent me forth," the answer I received was, "Moses heard the voice of God upon Horeb; but God himself deemed it to be necessary to endow him with the gift of miracles, (Exodus vii.,) in order that Pharaoh may be forced to acknowledge him as the *extraordinary ambassador*. And the ordinary ministers of God, the Levites, had to receive their commission from Moses; and Christ made the same provision in the Church. He imparted the gift of miracles to the apostles in sending them forth; but they instituted Bishops by the imposition of hands, and charged them to follow up that manner of constituting ministers, (Titus i. 5.) If you, Joseph Wolff, are an extraordinary minister, prove it by miracles: *if an ordinary one*, who laid hands on you? Your internal voice is evidence to you, not to us!"'

"He writes further, after stating that he himself once held wild and irregular views in Church matters, 'The very fact that all the Eastern churches, without one single exception, have Bishops, Priests, and Deacons, and the very fact that a *Presbyterian Church* is not known, is to me a sufficient proof that Episcopacy is of Divine origin, and that the doctrine of apostolic succession is a scriptural doctrine."

The above must be a starting fact for the members of the Scottish Presbyterian and Free Church, and it will probably be a convincing one to many a young dissenting minister who may have courage enough to investigate the subject of Episcopacy, and escape the trammels of dissent. It will, and ought to excite the attention of all grave and considerate men; and surely it will have weight with such a man as Dr. Chalmers, from whom an enlightened and liberal letter is given in the work on the Primitive Church in its Episcopacy.

TRINITY COLLEGE.—We understand that the erection of this College, on Mr. George Patton's property, the Cairnies, about nine miles west from Perth, has now been commenced, and that it is intended that a large portion of it should be completed this season.—*Perthshire Advertiser.*

On Wednesday last, the annual meeting of the Diocesan Synod of the United Dioceses of Dunkeld, Dunblane, and Fife, was held at Dunfermline. It was attended by the whole of the clergy. Divine service was commenced at half past eleven. Morning prayer was read by the Rev. C. J. Lyon of St. Andrews; and a sermon was afterwards preached by the Rev. E. B. Field of Dunfermline. Thereafter the clergy adjourned to the vestry, and the Synod was constituted by the Very Rev. Dean Torry, who presided in the place of the Bishop, who was unavoidably prevented from being present. The statistical reports for the previous year were given in by the different clergy, from which the gratifying fact appears, that several of their congregations are considerably on the increase. We are happy to learn that an unanimous vote was come to, to the effect that no countenance should be given to the Church Missionary Society, so long as it communicated with persons who remained in a state of schism.

Ordinations.

At an ordination held on Sunday, July 7th, in St. Andrew's Church, Wilmington, Delaware, by the Rt. Rev. Bishop Lee, Mr. Thomas D. Ozanne, A. B., of the Diocese of Delaware, and Mr. Edmund Leaf, A. B., of the Diocese of Pennsylvania, were admitted to the holy order of Deacons. Morning prayer was read by the Rev. Mr. Van Pelt, of Philadelphia, who also presented the candidates.

On Whitsunday, during the session to the Convention of the Diocese of North Carolina, Mr. Norman C. Staughton was admitted to the Diaconate, in St. Peter's Church, Washington, by Bishop Ives.

On the 11th June, in Trinity Church, Boston, the Rev. George Packard, Deacon, and minister of Christ Church, Andover, was admitted to the Priesthood, by Bishop Eastburn.

On the 12th July, in the same Church, and by the same prelate, Messrs. Thorton W. Clapp, Daniel G. Estes, Edmund F. Slafter, and Edward A. Washburn, (the latter lately a Licentiate of the Congregational denomination,) were admitted to the holy order of Deacons.

On Sunday morning, July 14th, in Christ Church, Richmond, Va., Bishop Meade admitted to Deacon's Orders, the following persons, viz:—E. H. Canfield, Andrew Fisher, Richardson Graham, Ed. F. Putnam, Edward S. Syle, Lewis Walke, and H. W. Wood, candidates for Orders in this Diocese; Henry M. Dennison, Thomas L. Franklin, and Edwin Mendenhall, of the Diocese of Pennsylvania; James Jackson, and George D. Wildes of the Diocese of Massachusetts. The candidates of Pennsylvania and Massachusetts were ordained by Bishop Meade at the special request of their diocesans. At the same time and place, Bishop Johns admitted to Priests' Orders, the Rev. Messrs. William F. Lockwood and George T. Wilmer.

Morning prayer, on this interesting occasion, was read by the Rev. W. Y. Rooker, Rector of Frederick parish, Winchester; the candidates for Deacons' Orders were presented by the Rev. Mr. Pendleton, and for Priests' Orders by the Rev. Dr. Sparrow. The sermon, from 2 Cor. v. 18—21, which was a highly appropriate, sound, and able discourse on the nature and qualifications of the sacred ministry, was preached by the Rev. S. G. Gassaway, rector of Christ Church, Georgetown, D. C. Bishop Lee, of Delaware, was present, and assisted in the communion service.

It is understood that Messrs. Graham, Syle, and Woods, will accompany the Rev. Dr. Boone on his return to China.—*Southern Churchman.*

Diocese of Louisiana.

Our thanks are tendered to a most respected correspondent for the following interesting intelligence from this diocese:

The annual Convention of the Church in Louisiana met in Christ's Church, New Orleans, on the 14th June, at 11 o'clock, A. M. Morning Prayer was read by the Rev. Wm. B. Lacey, D.D., and the ante-Communion service performed by the Bishop, (the Right Rev. Dr. Polk;) after which the Convention sermon was preached by the Rev. A. H. Lamon, of West Baton Rouge. The Bishop then administered the Holy Communion, assisted by Rev. Drs. Wheaton and Lacey. After the roll was called, the Rev. Charles Goodrich was unanimously elected Secretary. All the clergy of the diocese were present, with two exceptions, whose detention was owing to sickness or other satisfactory cause. Of the laity there was a fair representation. The election of officers resulted as follows:

Standing Committee.—Reverends Dr. Lacey and Messrs. Goodrich and Lewis, of the clergy; and the and the Hon. Thomas Butler, Dr. Ira Smith, and J. Dupuy, Esq., of the laity.

Deputies to the General Convention.—Revs. Drs. Wheaton and Lacey, and Messrs. Lewis and Goodrich, of the clergy; and the Hon. Thomas Butler, Dr. Ira Smith, and J. W. Andrews and George E. Payne, Esq. of the laity.—*Banner of the Cross.*

NOTES FOR MR. CHAPIN.—We hope that Mr. Chapin will duly record for his book that Mr. E. A. Washburn, lately ordained by Bishop Eastburn, was of the Congregational denomination. Mr. I. C. Labagh, was a licentiate of the Reformed Dutch Church, has been recently admitted as a candidate for orders. Mr. L. has been for many years engaged in attention to the conversion of the Jews, in and about the city of New York. During a recent conversation with him we were peculiarly struck with his remark that the Jews, from the whole of their teaching and custom, were attached to a form of prayer, and, in his opinion, no body of Christians could draw them to the Gospel faith who did not worship in this manner,—and he further remarked that this particular first turned his attention to the Protestant Episcopal Church. Mr. Labagh has been for many years a clergyman of that denomination which he has left, and we understand has been held in high estimation.—*Gospel Messenger.*

EPISCOPAL VISITATION.—Bishop McIlvaine returned yesterday from his visitation in the North Western part of the Diocese, having visited Sandusky City, Huron, Milan, Norwalk, Lower Sandusky, Maumee City, and Toledo. The new church at Sandusky City was consecrated. The confirmations were 69, viz:—At Sandusky City 29—Huron 13—Norfolk 11—Lyme 4—Maumee City 4—Toledo 4.

Died.

On the 17th of July, at the Rectory of St. Mary's, Chester county, Penn., ELIZA JACOBS BULL, daughter of the Rev. Levi Bull, D.D., in the 23d year of her age.

Notices.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.—A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Clement's Church, on Monday evening next, the 5th inst., at half past 7 o'clock.

Aug. 3. GEO. H. BELL, Rec. Sec'y.

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. August, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

August, 1844. 296 East Broadway.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

Aug. 1844. C. H. WILLIAMSON, 72 Murray st.

Calendar.

August.

4. Ninth Sunday after Trinity.
11. Tenth Sunday after Trinity.
18. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
25. Twelfth Sunday after Trinity.

September.

1. Thirteenth Sunday after Trinity.
8. Fourteenth Sunday after Trinity.
15. Fifteenth Sunday after Trinity.
18. Ember Day.
20. } Ember Days.
21. St. Matthew the Apostle. } Ember Days.
22. Sixteenth Sunday after Trinity.
29. Seventeenth Sunday after Trinity. St. Michael and All Angels.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

Westchester County. Feast of St. James the Apostle, Thursday, July 25th, confirmed 7 in Christ Church, Pelham.

Friday, July 26th, confirmed 4 in Trinity Church, New Rochelle.

Bishop Onderdonk's Appointments for Visitation.

Ninth Sunday after Trinity, August 4, Christ Church, Poughkeepsie, *Duchess County.*

Eleventh Sunday after Trinity, August 18, Hampton, *Washington County,* Ordination A. M., Confirmation P. M. Tuesday and Wednesday, 20 and 21, *Essex County* Mission.

Twelfth Sunday after Trinity, August 25, A. M. Redhook, *Duchess County,* Ordination; 4 P. M. Clermont, *Columbia County,* Confirmation. Tuesday 27, Pleasant Valley, *Duchess County.* 28, Lithgow, Ordination A. M.; Confirmation P. M. Friday 30, Patterson, *Putnam County.*

Thirteenth Sunday after Trinity, September 1, A.M., Eastchester, *Westchester County;* 4 P. M., Westchester. Thursday 5, Rossville, *Richmond County,* Consecration A. M., Confirmation P. M.

Fifteenth Sunday after Trinity, September 15, St. Michael's Church, *New York.* Thursday 19. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 24th inst., has received the following contributions:

Through Evan H Thomas, Esq, treasurer of the Diocese of Delaware, St Andrew's ch, Wilmington, $35 11; Trinity ch, $9 26; from a lady of do, $10; St Luke's ch, Seaford, $2; Prince George's, Dagsboro', $1 94; St John's, Little Hill, $1 50; Sunday school of Trinity ch, Martinsburgh, Va, by the hands of C L D, $3 50. Total, $63 31.

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WANTED.—In a family resident in Upper Canada, a Lady who has been accustomed to Tuition, to superintend the education of three children from 11 to 14 years of age. The ordinary branches of an English education would be required, with French and Music. For particulars apply to the Publisher of this paper personally, or by letter, post paid.

July 20—3t

TWO YOUNG LADIES wish to obtain situations as Governesses, or Assistant Teachers, in this city. They will instruct in all the English branches, with the Latin and French Languages, Music on the Organ, Piano, Drawing and Painting. For address and reference, apply, (postage paid,) to this office.

July 13—eow6t

CHURCHMAN'S LIBRARY.

THE Seventh Number of this periodical for June is now out, containing the conclusion of Christian Morals, by Rev. W. Sewell, and the commencement of the Book of the Church, by Robert Southey, Esq.

The Churchman's Library is published in monthly numbers of 56 octavo pages each, at $2 25 a year, payable, by city subscribers, on delivery of each number. Mail subscribers $2, or six copies for $10 in advance, inclosed to the Publisher, J. R. DUNHAM, Flemington, New Jersey. J. A. SPARKS, General Agent for the city of New York. July 23.

THE COMPLETE WORKS OF RICHARD HOOKER, with an Account of his Life and Death, by Isak Walton; with a Preface, by John Keble, A. M., with a general Index; to which is added a complete Index of the texts of Scripture, prepared expressly for this edition; three volumes of Oxford edition in two volumes 8vo.

Practical Sermons; for every Sunday and principal Holy-day in the year, by Rev. Charles Bradley, A. M., two volumes of English edition in 1 vol. 8vo.

D. APPLETON & CO.,
July 13. 200 Broadway.

For the Churchman.

"If the blood of martyrs be the seed of the Church, the American branch will not be without fruit."

Churchman, July 13th, 1844.

Christ shall have many martyrs in this land!
The Cross, the rack, the dungeon, and the flame,
These are but accidents of tyranny,
Weapons of antichrist in times more rude.
When in Gethsemane the Saviour knelt,
And from his brow the bloody sweat rolled down,
The iron pierced into his soul as deep
As on the mount of sacrifice. There are
Who in the silent martyrdom of mind,
Unpraised, unchronicled, unknown, endure
More than the rack inflicts, and gain a crown
Brilliant as Paul's or Stephen's.—Sainted soul,
That from the southern waters upward fled
To Paradise—who shall thy sorrows tell?
Who note the strife of the warm, gentle heart,
And the stern intellect—the doubts, the fears,
The self-upbraidings, saddened memories
Battling with high resolve, and steadfast faith,
And conscious rectitude—which laid thee low,
E'en in the temple's threshold, ere thy feet
Had trod the Priesthood's inner sanctuary.
May the bright mantle of thy meekness rest
On many youthful, many time worn hearts;
And in the thick'ning strife of coming years,
When foes assail, when friends prove cold or false,
May thought rove back to thee, thy ocean grave,
Thy spirit's promise, and its early blight.
Christ hath a work for all of us to do,
And triumphs oft by feeblest instruments.
In weakness is his perfect strength made known;
And it may be that unrepining love,
Enduring all things, answering not again,
Unmoved by evil or by good report,
But gazing on the Cross in life and death,—
Praying and minist'ring—shall win its way
When action, eloquence and learning fail.
Let not the wise man of his wisdom vaunt—
The rich man of his riches—but let all
Learn to possess their souls in patience—for
The weapons of our warfare are not carnal.
We needed such a lesson, and thy life,
Though brief, hath taught it!—
Lately o'er thy grave
Heedless I passed, and knew not thou wert there,
Deep in the ocean's bosom. The bright waves
Sunlit and gladsome rolled above thy head,
And azure skies spread over them. Thou hast
A noble tomb, and noble hearts bewail thee.
'Neath the central aisle of earth's great temple
Is thy body laid, in quiet waters—
Soft winds thy requiem sing! Farewell—Farewell!

Bristol, Conn. J. H. H.

From the English Churchman.

Archdeacon Manning's Sermon.

Preached in behalf of the Magdalen Hospital.

We find this subject treated upon the soundest principles, and with all the beauty of Christian eloquence. We feel sure that no apology is necessary for quoting so largely from its pages,—and in this the somewhat unusual department for long extracts; but they deserve all the prominence which we can afford them.

The Venerable Archdeacon, after some introductory observations, alludes to the claims which the subject has upon the ministers of Christ's Church:—

"The chief charge of our pastoral office is that of which I have to speak more particularly to-day: I mean the restoration of those in whom the grace of regeneration, having failed of baptismal holiness, is now working unto repentance. Among the saints in all ages of the Church there have been many who were saved as "brands from the burning," "plucked out of the fire;" who, after a life of disorder and defilement, have turned, in the energy of remorse, to a life of surpassing devotion. In them the grace of the new creation wrought mightily to their entire forgiveness, and to their inmost sanctification. They have been often conspicuous among the servants of God for a fervor which was beyond all common proportions and degrees. Their very falls have imposed on them a peculiar law of self-devotion, a privilege of bearing more crosses, and enduring a sharper discipline of repentance. And this has made it pass into a rude proverb, among those whose eyes are not wholly cleansed, that the remorse and shame of sin are the stimulants and pledges of a holiness greater than the sanctity of those in whom the life of baptism has been matured without vehement falls and changes. As if to fall into sin were the way to saintliness; as if the highest crowns were for the fallen, and not for the steadfast; as if the greater the sinners we have been, the greater the saints we shall be. False and dangerous as such distortions of truth are, they nevertheless indicate to us the greatness of the grace which waits for all true penitents. It lays on us a twofold command to labor to win sinners to repentance. The hundreds of thousands of lapsed and outcast Christians in this blessed but wanton land, what may they not become? What companies of pure and broken hearts may still issue from the depths of darkness and rebellion against God!

"We have before us a work like the ministry of John the Baptist, a ministry of repentance. If ever there were days needing self-denial, and a labor of love and toil for baptized and relapsed Christians, they are these. With all their false light, deceitful smoothness, and outward refinement of manners, which look so fair, and seem so like the faith of holier times, they are days of deep and running sores, of wounds that touch the very quick, and let out the life-blood of souls. There is beneath the surface of our population a depth of iniquity almost without a precedent: and to this, as being that part of the ministry of repentance to which the Magdalen Hospital directs its labors, I will confine what further I have to say."

The prevalence of the sin few who know much of "the world," as it is termed, will deny; but its deadly nature is, we fear, much more extensively lost sight of. The following passage does not exaggerate the evil:—

"The particular fall from which it is the design of this institution to raise our perishing fellow creatures, is one of the deadliest of all deadly sins. There is hardly any other that contains in it the principles of so many corruptions, both of the flesh and spirit; none on which so many phials of the Divine wrath are poured out; none that have a surer doom: 'If any man defile the temple of God, him will God destroy.' As it is a sin of the deepest defilement, so is it one that is followed by both the intensest anguish and by the most fearful retribution. There is none that so scourges both body and soul, that so seals the earthly ruin and the eternal death of sinners; that inflicts such agonies of heart and conscience, and multiplies such unimagined sufferings and woes to persons, families, and homes. By what other sin is so much lost at one cast? What is so utterly destroyed as a fallen woman: so outcast, spurned, degraded? Tens of thousands whose childhood has been sheltered in pure and peaceful homes, in our green hamlets and happy villages, under the fostering love of parents, brothers, sisters, have, by one plunge into this vast haunt of impurity, sold themselves to be the prey of guilt, agony, and death. These are the inheritance of harlots. The pure and holy God is keen and terrible in avenging the violated laws of His kingdom. All the powers of death prey, with a thousand-fold intensity, upon the carnal and impure: 'Death gnaweth upon them.' It is frightful, and almost beyond belief, that the average life of these miserable beings is by some put at ten, by some at four years: 'How suddenly do they consume away, perish, and come to a fearful end!' Were other ministers of death wanting, it would be enough that they are soul-struck, and waste away from within, with 'blindness and astonishment of heart.' In one hour, daughter, sister, wife, hath become that thing from which the fondest shrink; the very name of which they dare not utter. It is too horrible to look upon, or to fashion into speech."

The claims of these blighted fallen ones are thus urged upon the Christian:—

"Surely there are no sinners so earnestly commended by the loving-kindness of our Lord to the pity and charity of Christians; for there are no sinners who by the usages of the world are so absolutely lost, so cast out of its sight, so abandoned to the bitterness of their own tormented soul. A fallen woman the world counts it righteous to forsake and scorn. Even her own kindred turn their back, and shut the door of home upon her. None meet a harder judgment, or more unequal measures, from the world. Great and deadly indeed their sin has been, and fearfully are they made to answer for it.

"None are to be pitied more; none are more sinned against. Even the most abandoned were once purer than the possessed being by whom they were betrayed. They were, perhaps, the weak and shrinking objects of temptation. It may be, some base superior, who held them in check by fear, *awing* them into crime; or the vile example of a mother, or the hateful trafficking of a parent, was their ruin.

"Multitudes may be said to perish against their will—decoyed or forced into the pit. Sometimes out of such beginnings, when the habit of inward chastity had as yet been hardly breathed upon, the whole is lost, and they are launched into a career of daring and reckless profligacy. Shame, fear, horror, bar up their return. The drop has fallen; behind them is a gulf they cannot pass; retreat is all cut off. There seems now to be nothing left but to hurry onward unto death; to fling themselves headlong upon the whirlpool, that they may stun the recollection of purity, the very consciousness of guilt."

What is required to be added to this painful, this truthful picture? There is one more passage which we must give—it is the harlot reflecting, in sickness—in DEATH.

"God alone is witness of the groanings which are breathed unknown, and the burning tears which are shed in the very depths of impurity. What harrowing recollections of faces, dearly loved, last seen in anguish, of the fresh years of early childhood, and the hopes and joys and fair prospects of an innocent and gentle life all seared and blasted, come back upon them, in the hours of unholy revel, to be their mockery and torment. No eye but His can read the visions of home and happy days, which rise upon their desolate hearts in the tumult and darkness of these crowded streets, and the agonizing dreams of a blessedness no longer theirs, by which their broken sleep is haunted. None other but He can know what unutterable agony goes up by day and by night from the loathsome chambers and pestilential dens in which these homeless, hopeless, decaying mortals hide themselves in misery to die. And what a death is the death of an harlot! When the baffled heart wanders in dreams of sickness to die in the home of its birth, and wakes up from the happiness of delerium to madden itself again in the sights and sounds which harass its miserable death-bed; when the eye strains itself in vain for the vision of a mother's pitying face, and the ear is sick with listening for the coming of brother, husband, child, whose footfall shall be heard never again. Then comes death; and after death, the judgment, and the great white throne, on which He sitteth from whose face both heaven and earth shall flee away. Lamb of God, that takest away the sin of the world, have mercy upon them and upon us in that day!"

From the Churchman's Family Gazette.

Martyrdom of St. Cyprian.

The Emperor Valerian, at the beginning of his reign, had been more favorably disposed towards the Christians than any of his predecessors; but he had become altogether alienated from them by the persuasions of a powerful general, who had been prevented, by the presence of some Christians, from obtaining answers and omens by idol sacrifices. A similar circumstance marked the commencement of the last general persecution,—that under Diocletian.

St. Cyprian was the first during this,—which is reckoned as the eighth general persecution,—who, in Africa, confessed Christ before the Proconsul. The acts of his martyrdom,—which are still extant,—give an account of this preliminary interrogation, which took place on the 30th August, A. D. 257. The Proconsul said to him, that he had received letters from the Emperors, ordering that all who did not follow the religion of Rome should do so in future; he therefore demanded his name. St. Cyprian answered, "I am a Christian and a Bishop, and know of no other gods but the one true God, who hath made heaven and earth, the sea and all that therein is. This is the God whom we Christians serve, and to whom we pray, day and night, for ourselves and all men, and for the prosperity of the Emperors themselves." Paternus, the Proconsul, asked, "Do you persist in this purpose?" Cyprian the Bishop said, "The good purpose, which is founded on the knowledge of God, ought not to be changed." The Proconsul then ordered him to exile to Curubis, and endeavored to obtain from him the names of the presbyters of Carthage; for presbyters also were included in the letters of the Emperors; but St. Cyprian appealed to the law, which forbade any to be informers,—adding, that they could not offer themselves for martyrdom, as that was forbidden by the rules of the Christian Church, but that he (the Proconsul) would discover them by searching.

St. Cyprian, accordingly, was sent to Curubis, a little town upon the sea-coast, about fifty miles from Carthage. He does not seem to have been subjected to any hardships there, beyond the mere fact of banishment; the climate was agreeable, and he had a separate residence, where the brethren frequently came to visit him. The citizens of Curubis, too, vied in showing him attention, and he was accompanied by his deacon, Pontius, who afterwards wrote his life. He arrived here on the 14th September, and the same night he had a vision foreshowing the manner and time of his death. He remained here about eleven months, occupied as usual in arranging the affairs of the Church, especially in caring for the poor. He also wrote several letters to console and encourage a company of Confessors who had been condemned to the copper mines of Mauritania, and also sent them a sum of money to alleviate their sufferings. Their answers are preserved among his epistles. Galerius Maximus now succeeded Paternus as Proconsul in Africa. He bade St. Cyprian be brought back from Curubis, and ordered him to dwell in his gardens, which, it seems, had been bought by the Christians and restored to him; for we know that at his conversion he distributed all that he had among the poor. His biographer adds, that he would have sold them again for the benefit of the poor, had he not feared thereby to provoke the envy of the heathen.

Various and conflicting rumors now reached Carthage of the renewal of the persecution. To discover their truth, St. Cyprian sent messengers to Rome, who returned bringing him word of the new rescript which the Emperor Valerian had addressed to the Senate, whereby the severest punishments were enacted against Christians. Bishops, priests, and deacons were to be forthwith put to death; noble laymen, if, after confiscation of their goods, they still persisted in the faith of Christ, were to suffer the same fate; noble ladies were to be sent into exile; and those of inferior rank were to suffer in proportion. They also brought tidings of the martyrdom of St. Sixtus, the Bishop of Rome, who had been slain along with four deacons, one of whom must have been the still more renowned St. Lawrence, and that the Prefects of that city were urging on the persecution with all speed. St. Cyprian communicated this intelligence to the other Bishops of Africa, not immediately, but as soon as he could; for it was then the custom that letters on ecclesiastical business were carried only by clergymen, and they could not easily be sent away at the outbreak of the coming contest.

Many of his friends now urged him to retire, for he was daily expecting to be seized, so that, as Pontius says, "by this daily expectation of dying, every day as it came, became to him as though a day of crowning:" but he would not yield to their solicitations, for he had not received any direction to do so, but remained still at his gardens, animating his people, by his exhortations, "to tread under foot the sufferings of this present time, on the contemplation of the glory which is to follow."

He now, however, learned that the Proconsul had sent to bring him to Utica. Anxious to die among his people, he withdrew to a place of concealment, from which he wrote his last letter; it is addressed to the presbyters, deacons, and the whole people of Carthage, and commences by giving them the reason for his retiring, "that it is fitting that a bishop in that city in which he is set over the Church of the Lord, should confess the Lord, and render the whole people illustrious by the confession of their prelate." He then exhorts them to be quiet and tranquil, and not to offer themselves to the heathen, but to wait till they be taken. "What things besides it becomes us to observe, we will, the Lord instructing us, arrange in common before the Proconsul passes sentence upon me for the confession of the name of God." He also tells them that he is only waiting for the coming of the Proconsul to Carthage, to return thither himself.

This he accordingly did, and, shortly after, two officers came to seize him. They put him in a chariot, and carried him to Sexti, a place probably six miles from Carthage, whither the Proconsul had retired for his health. He was, however, remanded till the next day, and was lodged in the house of the chief jailor.

The report now spread through Carthage that "Thascius had been brought out?" A multitude of the Gentiles, who remembered what he had done during the plague, thronged out to see a sight which they so deplored. The faithful, also glorying in the approaching passion of their Bishop, went out in great numbers, to be fortified by his example, and, fearing lest something should be done to him during their absence, kept watch all night in the street. It seemed as if even already they were keeping the vigil of the festival of his martyrdom. Ever careful for his flock, St. Cyprian bade the young maidens, who were among the crowd of watchers, be taken care of.

Next morning, the 14th September, A. D. 258, was the anniversary of the martyrdom of his friend, St. Cornelius of Rome, who had gloriously confessed Christ six years before. St. Cyprian was early sent for to the Prætorium, which was distant about a stadium, and was accompanied thither by an immense multitude. The sky was clear, and the sun shone brilliantly; and when he came there, he was led aside to await the Proconsul's arrival. Wearied and hot he sat down, and was offered a change of raiment by a soldier present, who had formerly been a Christian; but this he declined, saying, "Wherefore seek a remedy for discomforts, which, perhaps, will finish to-day." Galerius Maximus now came out, and asked him if he was Thascius Cyprian? He answered, "I am he;" and having refused to sacrifice, he was condemned as "a standard-bearer of the sect," "an enemy to the gods," and one who should be made "an example to his followers." "God be praised," exclaimed St. Cyprian; and was then led out to be slain.

The place of his execution was a large level field, hard by Sexti, interspersed with numerous trees, into the branches of which many of his friends had climbed. When he arrived here, he laid aside his cloak, and having knelt down, prayed awhile. He then took off his dalmatic, a kind of tunic, which had its name from the province Dalmatia, and was then commonly worn; this he gave to his deacons, and remained standing in his linen tunic.

The executioner having now come, St. Cyprian begged his friends to give him twenty-five pieces of gold, and having covered his eyes with his own hands, his head was struck off.

Thus died this blessed saint, the first of the Bishops of Carthage who suffered martyrdom. His body, after having been exposed to gratify the curiosity of the heathen, was removed by his friends in the course of the night, with prayers and torches, and a great procession, to the burying-ground of Macrobius Candidianus, the Procurator, in the Thappalian Way. "A few days after," adds the Acts of his Martyrdom, "Galerius Maximus, the Proconsul, died."

A church was built over his remains, and another at the spot where he suffered; but his true monument is the veneration and esteem which all good men have ever entertained for him: for ever since his martyrdom, his name has been held in remembrance, both in East and West, and his writings have been valued as among the most valuable records which the Providence of God has preserved to us from former times.

Transubstantiation.

It is impossible indeed that the truths of God's word can contradict the clear, strong, and unbiassed dictates of reason. And therefore, prior to all examination of their scriptural claims, we pronounce that certain tenets cannot be revealed in the word of God. Thus, for example, the doctrine of transubstantiation, that the bread and wine of the Holy Eucharist are not only spiritually, "verily and indeed" in force and effect, but *actually* the real body and blood, of Jesus Christ, and not merely his body and blood, but his soul and divinity—this doctrine so directly and palpably contradicts our reason, that we are justified in immediately rejecting it."—*Bishop Hobart.*

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 161 Fulton street, New York, (up stairs,) has just published and for sale,

Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

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The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cts.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

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Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. July 27.

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New York, May 1, 1844. yly

ORGANS.—The subscriber offers for sale the following Organs:—One Organ in a Grecian case, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a general swell—compass of keys from GG. to F. in Alt. Stops as follows: Open Diapason, Stop Diapason Bass, Stop Diapason Treble, Principal Fifteenth and Trumpet; a pedal to take off the chorus stops.

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ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

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He refers to the Rt. Rev. Manton Eastburn; Hon. Daniel Webster; Hon. H. G. Otis, Boston. Rt. Rev. B. T. Onderdonk; Rev. J. M. Wainwright; John Anthon, Esq.; Ogden Hoffman, Esq.; Murray Hoffman, Esq.; Dr. Edward Delafield; Isaac Jones, Esq.; Frederic Sheldon, Esq.; James B. Murray, Esq.; Messrs. Nevins, Townsend & Co.; Theodore Sedgwick, Esq., New York. Rev. B. C. Cutler; Rev. J. S. Stone, Brooklyn. May 25—eow6t

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PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

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TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, $200.

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New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

Laity.—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

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In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

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2d do.	“	Nov. 24,	“	Feb. 15.
3d do.	“	Feb. 16,	“	May 9.
4th do.	“	May 10,	“	July 31.

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New Hartford, Oneida County, N. Y.

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The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

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REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. WILLIAMSON, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

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TERMS.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.

April 6, 1844.—yly

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THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

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April 20—tf

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The Churchman.

EDITED BY

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